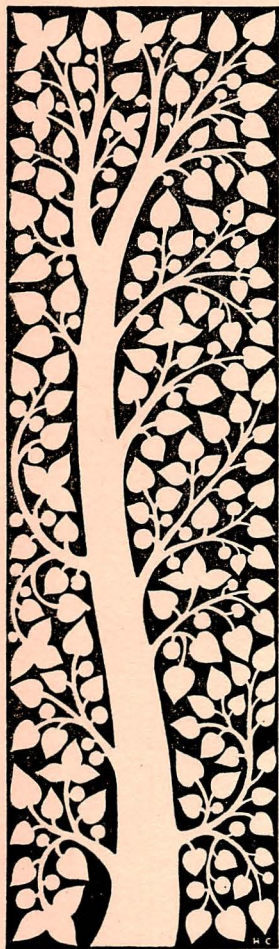


ADAM AWAKES



Design for
ROMANCE

by

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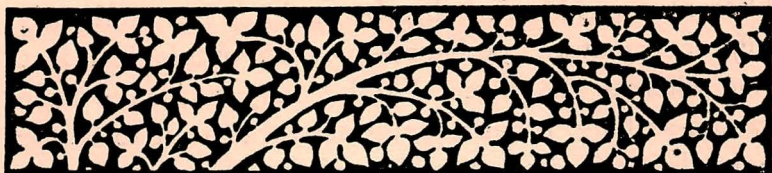
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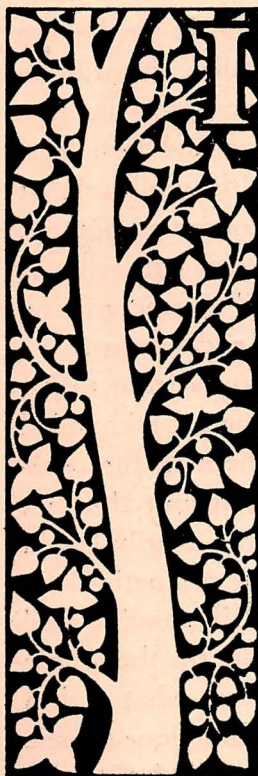
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SIESTA OF A STATISTIC



HEREBY serve notice on all persons who shall pick up this book and open to its first page, that, if they feel inclination to acquaint themselves with its complete contents, the subject on which they will be generously informed by the time they arrive at the final chapter will be Woman.

This is a book, not only about Woman as the most intriguing of all social phenomena, but a book on the biologic origins of a creation as beloved as it is volatile.

A book on the beginnings of that delectable creation called Woman! While it may come as somewhat of a shock to the misogamist element to learn that Woman ever had a beginning that might have been

different than Man's—thereby making her a slightly different creature, perhaps—it is an ontological fact that whereas the Sweet Exhibit may not have been around so long, it has nonetheless turned out to be the more dramatic and attractive of the humanized pair. And HOW Woman came about is by no means out-classed in polemics by the WHY ✱

We shall inquire into both of them.

Here in the mortalized aspects of earth-life we have a tandem of creatures anatomically similar, insofar as their major bodily members are concerned—in that each has a cranium, a torso, two arms and two legs, two hands and two feet, together with similitude of physical senses and reactions, and prototype equipment of major vital organs. But when we come to what is termed in physiology the “secondary” characteristics, the analogies stop with a confounding suddenness.

Woman is as different from man as day is from night, or sunshine is from rain—which may be a backhanded way of saying that the masculine element in the combination is all wet, but which does bring out the fact that Woman finds herself endowed with attributes in contrast to which Man has difficulty in competing.

We shall examine those attributes and if possible find reasons for them. We shall, in fact, take up the whole ontological study of Woman and discover what makes her the ensemble she is, and why she functions as she does. And when we eventually finish, we shall prob-

ably know as little about her as we ever knew, and be compelled to let it go at that.

The one redeeming feature of our examination is, that while naught but a Mere Male happens to be recording this text, the real wits supplying the information would seem to be raised generally high above the fixations and prejudices of earth.

Whether they in turn display psychological attitudes tending to reveal their own masculinities is something we may note with interest as we come to it.

The point is, that available for exposition is a vast cache of mystical lore that would appear to rationalize for the first time anywhere, the cosmological basis for the folklore tale of Adam and Eve and the paradoxical offering that the beloved anomaly we would talk about had her biologic genesis as one of man's ribs.

Will you, here at the start of a tremendous subject's delineation, therefore, allow me to treat of this explanation with a brief sequence of whimsy?

I would title this whimsy, The Siesta of a Statistic . .



IT WOULD seem to be the proper place to commence any inquiry into the mystical history of Woman, to turn to what the religious ideology of our culture has to offer as the source of society's current acceptances. Understand me, I have not the slightest notion of "making light of sacred things" or treating the

account in so-called Holy Writ with any intentional disdain. I know I will be accused of exactly that, inasmuch as Science, Astronomy and Anthropology—not to mention Geology and Extra-Sensory Perception—have rendered the Edenic account rather hopelessly archaic, assuming it is taken literally, and millions prefer to take it literally in poignant clutch after spiritual securities. But what even the orthodox will ultimately be forced to concede, if they pursue my expositions far enough, is my own conviction that the Edenic story tells symbolically and for average minds what generally happened as a piece of grand cosmic evolution. This again we shall consider as we come to it.

It is the confusing paradoxes and inconsistencies in the literal story that I would pleasantly comment upon, all as prelude to the more sacrosanct truths that shall come out in proper places.

I say that I want to consider for a page or two what I am audacious enough to call the phenomenon of a statistic. Take note that my use of the word is by no means a typesetter's error. Statistics—the word in the plural, that is—you have certainly heard about. But have you ever heard of just one statistic? I propose to see that you do.

How can anyone consider only one statistic? you inquire. Well, I begin my long exposition of the enticing subjects of Romance and Mating by calling your attention to the fact that statistics invariably are em-

ployed in connection with populations, or great numbers of people representing different types or activities in the body politic. In the Days of the Beginning, so it has been told to the mediocre minds of earth, in the whole five continents—assuming there were five and no more—there was not a single human being. Therefore were statistics an abstraction and a fallacy. With no human beings there could be no statistics. If, therefore, so much as one human being made his appearance on the planet, no matter when or how it happened, is it not reasonable to suppose that such planet acquired at least one statistic? That should be logic.

One human being, therefore, representing one statistic, in the Days of the Beginning—according to theologic lore—populated the whole world . . . think of it! Whatever continents existed above the eternal wastes of oceans, whatever islands dotted their watery expanses, whatever beaches and mountains and deserts and prairies constituted the millions on millions of square miles of landscapes, just one human creature was required to populate their interminable immensities—and if he did not like it, there was precious little he could do about it. Wherever he went, without ever exercising a single organic function, he populated. By the very fact of his existence and his aloneness he could no more stop populating than he could stop breathing, and if he had stopped breathing, then the race and statistics would have gone out like a light. What a lot of subse-

quent trouble might have been averted if he had! ✱
However, also back in the Days of the Beginning, a yet more phenomenal episode occurred, compounding such Trouble—if you get what I mean. According to theologic record, there came an incident in biologic circumstance when the population of the entire earth mathematically doubled in a day and a night—or it might have been in a matter of hours—the exact time-span may never be determined inasmuch as witnesses were absent. As an epochal happening it has never been duplicated since. That it did happen, we are asked to credit from the most sacrosanct of sources. A half-billion theologic communicants subscribe to these sources and a half-billion theologic communicants can't be wrong. Or can they?


At any rate, my position is, that the instant this population of the earth doubled, no matter how long a time it took, Cosmos as a totality—not to mention the language as a lexicon of picture-imagery—acquired Statistics as a bona fide tally-term.

However, permit me to keep to my one statistic until it has gone to sleep, had its siesta, and been awakened. What it found upon awakening, changed the nature of human destiny.



ACCORDING to the so-called biblical account—which is about the only account in the universe that admits of no correctings—this very original and vital Statistic, generally known and remembered by the name of Adam, had been fashioned by a Creator who exhibited a corporal pattern not far removed from the Statistic created, to wit, the First Man. This Creator, we have long since been invited to accept, made a small dirt model of Himself, breathed into its nostrils the Breath of Life and Adam became a Living Soul.

A small dirt model of Himself, I say. I cannot recall that any scholar up human history—sacred or profane—has ever brought up the question as to how the original statistic compared to his Celestial Molder in the item of vertical and horizontal proportions. It seems unreasonable to conceive that the Creator would have constructed a dirt-man bigger than Himself, for that would have entailed an incredible amount of labor and the molding was begun and completed—according to the traditional record—in the matter of one day. We must further assume, being reasonably sane people, that the “dust of the ground” as material for the Living Soul and First Statistic, required a considerable amount of moisture to make it adhere together. Too big an aggregation of clay could scarcely have been managed; it would have fallen apart or obviously collapsed, had it been constructed to any height. At any

rate, being a small model of God—which, by the way, is something for us to remember on a later page—the Creator gave it a pat and a push and retired to congratulate Himself upon His skill and ingenuity. It is not everybody who can go about fashioning mud-replicas of themselves and later feel elated on viewing the products 

Anyhow, having done what He pronounced an extra-passable job with His mud-man, the Creator evidently realized He had more important business elsewhere. So He gave the First Statistic that celestial pat and push in a luxurious garden that seems to have been located a few hundred miles east of Palestine, and told him to amuse himself at the highly entertaining vocation of Naming Animals until his Progenitor and Patron got back. The latter did not especially designate when He was coming back, by the way. The assumption was that enough animals would show up to be Named to keep the First Statistic in employment for an indefinite period ahead. It was supposed to be highly intriguing—this Naming Animals.

A name, you understand, to be intelligible, represents certain peculiar tonal sounds produced by the human larynx and lips. Even if you “think” a name, you do so in terms of the spoken word recalled mentally. If, when inexhaustible zoological specimens showed up, the Living Soul—or First Statistic—uttered a certain noise from the mouth that distinguished his face, it

would be quite an intellectual achievement and prove that this walking mud-works was altogether an unsurpassable job. Having performed this gargantuan toil, tiring Himself out so that after six days of it He required a holiday, the Midianite concept of the First Cause called the holiday blessed because there was no more work to be done in it.

That is, He thought there was none—right through that first Sunday, and Sunday night, and most of Monday. But Tuesday noontime of the next week, it appears to have occurred to Divine Mind to give a look-in on the Animal-Naming industry of his model mud-man and discover how he was making out.

He was not making out very good, it developed.

By no means did the Divine First Cause find His recent Living Soul entranced with the making of interminable mouth-noises, each one indicating a different animal. What He did find was His bifurcated First Statistic rancorously piqued that he had been abandoned as sole population factor on something like 190 million square miles of global real estate. Upon being celestially interrogated respecting specifications, Living Soul declared he was too miserably lonesome to live and what he truly wanted was a Helpmate.

Mark you!

That was actually a miracle quite as stupendous as the creation of himself.



HERE Living Soul, up to that moment the First Statistic and not a thing beside—unless we seriously want to think of Animal-Naming as a career—ever conjured up the concept of what a Helpmate was, surpasses all ponderings of which logical Mind is capable. Never had there been such a thing known throughout the earth before such complaint was lodged, for females of animal species never function in such roles. No female of any animal ever “helped” her mate by so much as holding a single lantern while he fixed the refractory hook on a shed-door in the night. For that matter, why the Creator Himself had been so lacking in perspicacity that He had failed to anticipate the conubial sociability of His small mud model and required to be reminded of it by that model itself, might sound like impiety to ask. Obviously we must conclude, very privately to ourselves and without the small fry becoming aware of it, that Divine Mind as portrayed by the sacred authors three to four thousand years ago inexcusably slipped upon that one, and say no more about it. Anyway, this thing the Creator did—He awaited the opportune moment when Living Soul was off guard, there being several score strange animals in the offing at the moment that were attracting his imagination, perhaps for new concoctions of mouth-sounds. Stretching him prostrate, pinning his shoulders, the anthropomorphic Creator so benumbed Living Soul’s nerve centers

that Living Soul decided a siesta would be enjoyable. There is no record in the Book that the Almighty was unduly drastic of manner at inducing Living Soul to abandon consciousness—in fact a Living Soul made of nothing but mud and breath might have collapsed or been permanently spoiled if such methods had been rough. We are not especially interested in HOW the Midianite Almighty got Adam to sleep, only in the fact that when reduced to such comatose condition, he certainly was not aware of much that was going on. For a whole lot, it seemed, was going on.

The Creator was up to the business of performing the world's first surgical operation, in that a mortal human being was having liberties taken with his new anatomy. Two statistics were being made out of one statistic—proving that such a thing was possible.

The Almighty did the amazing thing of subtracting one of the mud ribs of Living Soul, bringing it out into the light of day, sealing up the torso-incision, and going to work on the clay ossification so subtracted. When Living Soul aroused from his coma, and coughed, and rolled his head, what was it that greeted his gaze but a perfectly stunning specimen of genus homo with her contours leaving nothing to be imagined and a Mona Lisa smile in her provocative eyes that betokened she knew Adam must be connubially supervised from that time forward and she was competently the lady to do the job. Again I say, the population of the planet in-

sofar as it concerned mortals, had gone up one hundred percent. It had, in fact, doubled.

Woman was in the world.

She has been in it ever since. Lucky world.

Lucky Adam!

YOU SEE, therefore, I hope, why I open this work with its first chapter titled, "The Siesta of a Statistic." After that celebrated slumber, reference to statistics was ever in the plural. Must I diagram the obvious? It would seem to the skeptical to be almost as fanciful a tale as imagination might concoct, explaining the appearance on earth of our primordial parents. While it may have sounded that I discussed it capriciously, yet as an expedient I contend it has been clever. There are those who, in pseudo-sophistication, repudiate the whole drama and contend that all Theology, premised on a tale so unscientific, demonstrates its fallacy from Contents Page to Index. But listen to this—I by no means agree with them.

My contention is that the Edenic Narrative—while acknowledged to be folklore—has performed the feat of resolving a stupendous cosmic fundamental down into terms that the simplest intellect can understand, while at the same time inhibiting no supermind from reading into it the monumental hypothesis of . . . the Soul's Bi-Sexuality.

Exactly, the Soul's Bi-Sexuality! Do the eyebrows of

the purists come up, and for the first time do they wonder of this is a "fittin" book to be left around the house? They might be surprised if they had ways of knowing what the small fry are learning these days on principle. "Bi", of course, is a Latin prefix meaning "two" or "dual". "Bi-sexual" means "of or pertaining to both sexes" or "both sexes contained in the one organic unit" as in some animals and plants. But when we come to both sexes contained in the same manifesting spirit—considered originally, that is—we confront on the face of it a dumfounding arcanum.



IT WAS back in September of 1930 that certain transcendental counselors with whom I discovered I was in touch, began expounding to me the cosmic potentials of this arcanum. An arcanum, in case no one has ever told you or you have not looked it up in the dictionary means "that which is closed; a mystery to the uninitiated." I had, true enough, heard alludings made to a "dividing" of the soul into its masculine and feminine components, earlier in this instruction. But not until the middle of September, 1930, did I get a first lengthy monograph describing it paraphysically. There were six or eight of these papers before they finished, but early in their transcribings I came to grasp that maybe the Adam-Eve episode did have a basis in soundest cosmic fact. Does this surprise you?

Woman did not "come out of" Man, as a strict organic act. Woman, I began to see, was a subtraction of certain attributes from primordial spirit unit, operating with an integrity of her own apart from masculine attributes. But to describe such happening so that simple-minded folk might grasp it, saying that the Almighty put the first man to sleep and while he slumbered removed a rib that He molded into a second creature, served for as good an illustration as any, of what might happen in the case of any Totaled Spirit, even up here in the present. We need no plunging back into Miocene times to get the causation of the differences between masculine and feminine temperaments. Always it seems to be a path or track of evolution—spiritual development of a sort, we might put it—that spirits undergo, each and severally, that they may know the attributes of their halves by contrast.

I know this is deep for the layman to grasp the first time hearing it, but I will try to make it clear as we develop our theme.

Millions have never heard the faintest reference made to any Bi-Sexuality of the Master-Soul—although considered cosmically the man or woman does not exist who is not experiencing its effects in day by day expression of his or her personality. Do you understand me clearly, I am not propounding such possibilities merely to introduce something novel or find new ways of rationalizing contrasts in male and female tempera-

ments. ¶ What I am doing is paving the way for reproducing these first kindergarten papers of Mentor Instruction, and letting you learn of the expositions and explanations precisely as I took them, back at the start of my own mystical enlightenment. You can accept or reject them, but to my way of thinking—after living a quarter-century with the Cosmic Hypothesis for Life solving every enigma and quandary—they not only make sense of the Edenic allegory but account for what you may behold occurring in almost every life when one comes to consider Romance.

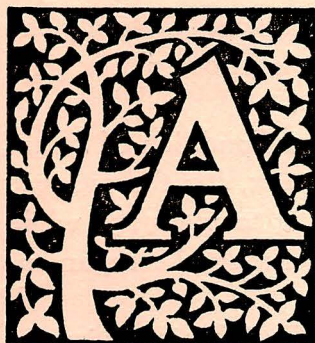
Why are given men and women “drawn instinctively” to one another, as we say, and an equal number repelled? How often do you hear people remark, “What in the world she can see in him is beyond explaining,” or, “He certainly seems easily satisfied, if he’s willing to throw himself away with such as she.” Well, when we come to investigate this Bi-Sexuality-of-the-Soul hypothesis, such everyday conundrums begin to solve themselves. ¶ Plunging too deeply into arcane mysteries in this book too suddenly can alienate more intellects than it attracts, but we must start somewhere. Suppose we take an adequate and comprehensive look at this parts-of-the-same-master-soul explanation for the differences between masculine and feminine temperaments and see of what it consists, according to highest Mentorship attestments. We can pull it to pieces if we discover we see no sense in it. Consider with me this

first Extra-Sensory Perception paper, transcribed by the technique I told you about in "Star Guests", that lays the broad foundation for the many unconventional explanations I have in store for you concerning men and women. ¶ I recall I had been asking the reasons for unpleasant fixations regarding certain new acquaintances finding such lodgment in my subconscious. What I took before I finished—and was ready to snick off the table lamp and go to bed—was a parapsychical lecture on Earthly Matrimony and the phenomenon of "division" of any soul that its eternal development may be served.

See what you make of it . . .

THE REVELATION

The Sages Survey Matrimony



ASSAYING Matrimony as we do from the more intricate dimensions of Time and Space, we find much about it that is odious to the highly developed sense of spiritual attainment, yet beneficial to the earth-race to whom it applies. To enlighten you in the agenda of cosmic facts about the relations of the sexes, we must not only take up and discuss with you the general matrimonial status of adult men and women as the cosmic scholar observes it today in your earth-world, but recapitulate on much of the information we have earlier given you concerning the cleavage of the Soul into male and female halves. This surveys the entire plight of the humanized Soul-Spirit from its earliest functionings on your planet, rationalizes much of the connubial tradition embodied in the Edenic story of Adam and Eve, and discloses what men and women in their current states of spiritual development are working out in

karmic attainments. This dissertation will be lengthy, for it is not a subject that can be covered in an hour. Furthermore, at times we must be frank in our terms and pronouncements, for this is dealing truly with basic Facts of Life; however, what we purpose to say will be uttered in an attitude of clinical dispassion. Adult men and women have the right to know the cosmic realities which so personally involve them. Certainly the item of concupiscence plays no role in our philosophy. Very well, let us get on with it . . .

Matrimony has been described as a Condition of Strain between two persons of opposite sex, for the purpose of procreating and raising offspring to maturity, while at the same time giving one another mutual companionship in the worldly ordeal.

This, we declare to you, is a wholly fallacious view to take of matrimony. Understand us, we have little that is spiritually deprecatory to say of the state and those now addressing you from high planes of Light are by no means misogynists. But we do see the sex relationship as it has evolved amid the various civilizations of your world, and much of it is open to criticism from the Higher Ethical Viewpoint.



MATRIMONY has little or nothing to do with the procreation of young, since it is entirely outside the latter process. The Almighty, do you take note, does not make it a condition of parenthood that the father and mother of young shall be ceremoniously wedded. This is not because He condones illicit relationships but because true mating and parenthood, as regarded from the loftier octaves of Time and Space, is based on a different premise than is demanded by the world. ¶ That is to say, Matrimony is no more an accessory to procreation than the fiats of an emperor are accessory to his habits as a gourmand. He may issue the fiats, perhaps, to gratify his appetites, but he could still have the appetites and undoubtedly find food, if he never issued a fiat throughout his career.

What we are trying to convey to you is, that Matrimony is an entirely synthetic creation by intellect, that has nothing to do with Nature or the natural processes that originate progeny. As such, in thousands of cases, it can even be regarded as an abomination for the false issues it raises. Of these we would treat with you.

Earthly people, or those conscious chiefly of worldly dictates and traditions, acquire an erroneous idea of Matrimony's purposes and proclivities, charging it up to Divine Mind and Morals when things go wrong with it in practice.

Now in all wholesomeness and earnestness, let us ana-

lyze the subject with which we essay to treat.
Just what IS marriage?



MARRIAGE is essentially a union of the sexes for a limited time in any given earthly sequence, having as its object the legal joining of physical selves and properties for the purposes of presenting a united front to society in the matter of responsibilities for what they do while in one another's company. To this definition, however, should be added a second—

It is a State of Mutual Criticism indulged in by a man and woman for the time that their children are growing to maturity—and thereafter as long as habit holds them together. ¶ Which does not mean that children are requisite to the Marriage State. Nothing of the sort. Children are the outcome, or the by-product, of the Marriage state, not the cause of it.

Now we are going back for a time and discuss Matrimony as a sort of "heavenly proposition" . . . We are going to try to show you how we on this Upper Side of human activity view it in its relationships and their outcome on character.

Idealize it though those of you may wish to do who have found it blessed in dividends of constancy and affection, the Cosmic Scholar has to acknowledge that as originally instigated among humankind, Matrimony has become institutionalized as polite outgrowth of slavery.

A man who marries a woman today is but carrying out an ancient custom whereby he acquires master privileges to her physical person. This goes, no matter what form the marriage ceremony takes as at present constituted. ¶ The custom itself is one of contribution of spirit and body to another's well-being of purse or physical indulgence. Make no mistake here. Matrimony does not always turn out that way in actual practice. But such was its intent as it gradually evolved out of the coarser possession of a woman for what she meant in a man's life erotically.

People who view Matrimony as a "holy" institution are woefully ignorant—and sometimes pathetically mischievous—without really meaning to be so. Matrimony is not, and never has been, a holy institution, because we have seen in early discussions in this philosophy that holiness itself is too often a reaction built up on ignorance and erroneous concepts of the thing adored. Matrimony cannot be holy in the first place, because ethically considered, it has nothing to do with God. ¶ God or Holy Spirit—either one—could never, and would never, sanction a rite that put either one of the participating parties in bondage to the other, no matter how polite or glamorized such bondage was made to appear to salve the public conscience for the spiritual indignity. There is only one Matrimony to God, so to speak, that seems to be authentic. That is sacrosanct intimacy, spontaneously entered of the mu-

tual free will and happiness of the adults concerned, for the purpose of symbolizing their regard for the other's progress spiritually. When this occurs, if they be normal adults, God may be said to add His blessing in the form of conception and another human being makes appearance in earth life.

All the way in between this lawful spiritual liaison—which is too often unlawful in the eyes of prurient persons—and the state of Matrimony sanctioned as such in the eyes of the world but which too often represents a prostitution of every finer instinct, there is every shade and degree of mutual regard and disregard, happiness, adoration and loathing. All to what objective? To the objective that the institution of Matrimony itself may be perpetuated, because the race has somehow superimposed upon its thinking the fixed idea that Matrimony is the performance of standing up before a dignitary and pledging to abide by one another, regardless of earthly vicissitude, until the end of mortality.

All this, as we of the Loftier Octaves see it, can be fallacious and an outrage, because it libels the Creator's intelligence. ¶ Even an ordinary mortal, possessed of the average wits accruing from five senses, perceives that the ordinary man and woman can no more agree to such a promise with expectation of infallibly living it to the letter, than it is possible for Holy Spirit to take delight in self-torture.

There is not, and never has been, any command to such

ideology of Matrimony anywhere in the annals of Divine Stipulation or edict. If you challenge this, point it out to us . . .



MAN is a free moral agent, so to speak. He has his destiny in his own hands. He can make or break himself throughout all eternity. But he can never achieve independence of spiritual character by assuming to utter as God's postulation something that he, himself, has manufactured or concocted for the perpetuity of his selfishness or erotic indulgence. That Woman in cases may be his reckless co-partner in license does not mitigate its baseness. You may have heard the colloquialism, "Catch a woman young enough and you can accustom her to anything," but that, by no stretch of moral logic, ever sanctifies the spiritual serfdom that may be foisted upon her.

Men of olden times—that is, of the so-called prehistoric era—obtained their wives by either theft or purchase. Why should society blink it now? A woman was Property, unabashedly, unreservedly, and without qualification. There was a reason for this, of course, not always recognized for what it was. It went deeper than the fact that woman as a mother was, and is, incapacitated during maternal gestation and therefore helpless to express her own individuality and rights in counter-distinction to her husband.

There have been numerous times on history's pages when Woman was considered the legitimate loot and prize of war—that is, of slave status—of value above masculine captives because she could be mated with almost any male and made to produce offspring that in turn would be servitors. Thus in course of years the original captor or owner could rear himself a great ensemble of serfs who were actually sons, but whose manual labors would enhance him in worldly goods or affluence. This matter of slave production, at a time when all society was organized on a master-and-slave basis, gave Woman her initial status as a serf or Property. Perceive what next happened—

Constantly it occurred that among the female captives taken in war there would be one of outstanding beauty, grace, and spiritual charm whom the master would wish to preserve for his own private companionship—which in such barbaric day meant enforced cohabitation. This to the end that curiosity might be satisfied in the issue of determining what could be birthed from the union of his own arrogance, audacity or physical prowess and the spiritual charm and bodily grace of the outstanding captive.

The biological union, or rather the combination of biologic factors, would indeed bring about the concensus of those qualities first anticipated, and a race division called a Family would seem to make itself apparent to those among whom the potentate moved.

This combination, or human blending, different from all others because of the factors amalgamated, would in time grow to power, take unto itself distinction, and form a definite anthropological division of the species that would become a clan, a tribe, and in a manner of speaking, a nation.

Instances, we tell you, are of record where literal nations—as understood at least in the terminology of the ancient world—arose to consequence from no other beginning than the attraction of some beautiful slave girl taken in war by some doughty conqueror who looked upon her, saw that she was fair, and desired her for the gratification of his own passion and egotism.



CERTAINLY God in those ancient days—that is, Holy Spirit—was just as sentient, observing, and trenchant of power and importance, as He or It is today. He—or It—had no part in the performance of such “marriages” and took no interest in them. It was purely a matter and a function for the spirits involved—the captor and the captive—to meet on the earth-plane of Consciousness and work out their destinies on such a social basis.

Over the course of the centuries, however, mankind became less brutal. The earth’s terrain was divided and subdivided. Wars became more and more circumscribed. Conquerors were less potent in their rapaci-

ties and the general consensus of social opinion made human rapine less popular. Something had to be done about the business of a haughty and personable man wishing to acquire and hold inviolate to himself the cream of the crop of feminine grace and beauty that meant so much to the species eugenically.

A man could not go over into the next country with soldiers and snatch all nearby womenfolk. It grew into a custom for women to be procurable out of the families of other strains within the family of the conqueror—the aristocracy, so to speak. But again this could not be done in all instances by force. So to satisfy all the persons involved, particularly the girl's relatives, a system of barter was originated. So much gold, so many skins, or so many draught animals or cattle for permanent custody of the feminine self for purposes of propagation.

We perceive that it is this system of barter that has persisted down here into the present, which is now disintegrating and passing away as an arbitrary custom to much consternation on the parts of those who have habits of past thought so deeply ingrained into their consciousness that they imagine that civilization means the crystalization of all past events and social usages. The anthropomorphic family is the outgrowth or fruit of wars, the child of rapine, and the illegitimate waif of lust. Shocking as it seems to those squeamish parlor sociologists who want to give everything a veneer of

respectability by linking it up with the Godhead, there is no other explanation for the facts.

It is a most peculiar characteristic of so-called "western" civilization in particular that this sort of thing is current. ¶ The westerner, in contradistinction to the easterner, worships God by lip-service as opposed to personal performance. He is bored in a fashion by personal performance, feeling it beneath his dignity. Being an advanced type over the easterner in literal fact, he gives the Godhead spiritual obeisance in terms of would-be performances, whereas the easterner, essentially childlike in his perceptions, renders various types of physical homage that become ceremonious.



OW the easterner frequently—in fact all too frequently—carries his physical homage to a point far higher in spirituality than the westerner does outside it. Nevertheless it is true as a philosophical demonstration. The westerner says in substance, "I'm as good as God is!" He may not say it in such gruff terms or with such terse and crass expression. But he has unwittingly arrived at that state of self-awareness where he does truly perceive that God is Spirit, to be worshiped in spirit by Spirit and through spiritualized expressions. Therefore he seeks to link up his spiritual affinity in most of his living and thinking.

Matrimony, because it is the cornerstone of all daily

life contacts, was the first social experiment to come under the lip-spiritualizing of this process. How it is done in practice commands our attention.

The essential slavehood of the ancient woman was given its coating of respectability and responsibility by making her not exactly a chattel so much as the symbol of a chattel. To do this, it was necessary for the man to take the form of the conquering lord and the woman to play the part of the acquiescent captive.

But someone had to function as the precursor of this renovated concept, not to mention preside as dignitary over its consequent ramifications as the symbol worked out in practice. Someone, in other words, had to give approval to this alteration, making it essentially rigorous of effect on the parties involved, when the force represented by the physical arm of the ancient conqueror was no longer potent to hold the female serf in thralldom. Someone had to stand watch and ward over the thralldom and see that the woman captive performed according to the ancient dictates of the serf-state, in bodily functions and otherwise. Certainly as soon as Woman made the discovery that physical force was no longer a factor, or social usage was no longer a power, to keep her in serfdom, she would otherwise exert her own individuality and tell the whole man-race to go about its business and produce its own line of offspring it could.

Thus did audacious man invite God into the picture to perform such policing.

Early he imprinted and impressed on the formative minds of girl-children the Slave Idea—sanctioned, approved and emphasized by the unseen Force Master that the race was pleased to describe as The Almighty. Untold generations of women, caught at birth—as it were—and thus educated, imbibed with their mother's milk a gradual senses of inferiority to man, which of course Man encouraged, since it flattered his ego and broadened his sphere of license as a creature capable of exercising power toward the gratification of his own urges as an individual.

Women have conceived and borne children after this manner up to the present era.

Now that the institution of "holy matrimony" is described as deprecating, the old-fashioned and purblind thinkers on the problem—who are really no thinkers whatever—are arising in horror and pointing out the inherent wickedness and licentiousness of the race, at departing from divine fiat and celestial stipulation.

We see nothing of that sort happening whatever.

What many of the present generation see as a "depreciating", we see as a great moral and spiritual readjustment—if not downright emancipation for men as well as women, from the narrowing confines of an archaic ideology. As for the institution of the Home, that is another matter and will be discussed in a proper place.



DIVINITY never meant human adults to live in serfdom toward one another one instant longer than the dictates of social conscience permitted. Serfdom of any sort is an abomination to freely developing spirit—or rather, intolerance of serfdom is evidence within itself that the spirit had evolved to a point where such limitation on individuality and character growth is no longer of profit.

Matrimony today, your whole globe over, is becoming a farce—one of the most potent and patent signs that entirely new thought-concepts, and social customs and manners, are presaging the appearance of the New Race upon the human stage.

Now take this very solemnly and for exactly what it means—

What is to take the place of matrimony as the race has always known it?

Certainly not polygamous promiscuity, for that would be disgracefully detrimental to the purity of the race from the standpoint of the health of offspring. Likewise would it introduce false concepts of personal responsibility in human relationships that in time might disintegrate all society. On the other hand, Matrimony as a polite form of serfdom sanctioned by the Almighty is what we discern as a farce that has had its run. The statement may make you uncomfortable for the moment, but Change is Change and Progress is Progress.

Somewhere in between what appears to be promiscuity without the marriage tie present, and the polite form of serfdom sanctioned by the Almighty—according to humanized concepts as we say—lies a status of gender relationship that is not a compromise between them so much as an artifice for getting the true significance of the proper connubial relationship into the massed thinking of the race. Put it in this way—

Men and women ARE creatures of lust, insofar as both of them are constantly seeking to express themselves as individuals. When they cannot do this sufficiently in the arts, the sciences, or the professions, they seek to do it in purblind gropings of procreation with one another.

This state of affairs is only holy insofar as it is adequate! The pity of it is, however, that lust as blind passion never IS adequate. There is no gratification of self-expression in unbridled license. There is only lethargy and disgust, after which follows the long period of discomfort on the part of the mother and disgruntled responsibility on the part of the father, because the social law holds him to economic responsibility for what he has precipitated.

Such is marriage to millions.

This state of affairs has gone on for ages until lust has well-nigh become the basis for Matrimony. Women are still "given" in marriage by their male relatives to the captors of their affections, whereupon they enter

into a privacy of office that must never be discussed in polite society. Children come—good, bad, or indifferent as to quality of spirituality or physique—and over this miasma of servile relationship is spread the approval of the overlordship God concept.

What a travesty on human intellect and spiritual awareness of the character of Divinity!



Men and Women are derived essentially from the same cosmic stuffs. They are not creatures apart from one another, one having special privileges and prerogatives over the other, special fiats applicable to one and not the other, special practices endowed to the one—to the other's discomfiture and limitation of self-expression. They are created free and equal, without the slightest reserve or qualification, made to bear the brunt of the same life forfeitures for malfeasance, asked to stand up to the same gruelling experiences, and out of the welter of mutual vicissitude evolve a plan of self-education that shall leave them perfect complements to one another as halves of a perfected Soul. There is no disposition on the part of Divine Providence to create any differences between them whatsoever—excepting those necessary physically for the production of offspring by the embryonic method.

Human life on your planet must be made to understand this. It is now coming to a conscious realization

of the truth of it by what it pleases to recognize—or at least assume—is social disintegration of the patriarchal Family Unit. Men and women are not creatures, or tools, of physical license, for strictly speaking there is no such thing as physical license, at least in the aspect of lust. There is mainly the frantic groping for the spiritual and mental complement that shall achieve the Perfected Soul as expeditiously as possible, and each half arrive at a state of union with the other that gives no more opportunity for dissension in conduct.

Men and women are each made free and equal, we say, of the same Divine Essence, the same etheric stuffs, in the same qualities, quantities and portions. The only true differences are in exhibitions of temperaments.

It is from this angle that we would define True Marriage, and order the concept of matrimony for the resurgent race that is coming upon your planet.

Now take a long breath and plunge into this—



Men and Women are the same in etheric essence although physically distinctive for procreative ends. But they are also different in essential evaluations of their temperament-characters. Meaning this—

The cardinal principle that makes a man come into mortal life as a man, and a woman appear on the earth-stage as a woman—in other words, masculinity and femininity—what is it? How have they, or how do

they, receive their original designations in the human vehicle? ✿

To answer that, it is necessary to go back over the orderliness of Creation—or Order of Creational Procedure—and find out what made a Man and a Woman in the first place, or before incarnating as male and female in physical life. It is, of course, deeper than organic designation.

There are psychologists who will tell you that human genders can be altered at will, scientifically, within the womb of the expectant mother, or even after birth, by glandular operations. In a measure, we say to you, they are factually correct. But do you not fail to take into account the two lines of evolution emphasized in all this teaching: the carnate and the excarnate; the physical—or biological—and the spiritual.

Of course you can alter the former by altering the vehicles of expression on the earth-plane, but pray how does that touch the intangible en housed spirit? You will behold nothing after the completion of such unnatural surgery but a woman in a man's body—or a man in a woman's body, as the case may be—and while in course of time she may take on masculine mannerisms, she will be nothing but a paradox and a travesty of her natural temperamental adjustment to the Life Program which she has effected by her appearance in femininity. We have to explore backward to the origins of such genders.

Now it is fitting and proper to disclose to the race what it suspects at the moment only allegorically . . . that for untold ages men and women have been coming into flesh—and are still coming in—at the behest of a principle so profound that to understand it one must acquire a knowledge of the entire Program of Cosmology—the forces working behind life—and what the Life Plan is. This requires more than one discussion to relay to you intellectually. If you are prepared to go through with a series of discussions, we will see that the erudition is furnished you, but we warn you that the task is formidable and the results may not be accepted with complacency by those whom it most concerns. Let us start it in this manner, or with this genetic premise—



AR, FAR back at the beginning of the psyche's functioning there occurred what can best be described as a variety or act of cleavage.

Cleavage means to "split apart"—to divide into portions by the application of an extraneous force. The simple folklore of the ancients had it that Adam, wandering around the Garden of Eden, felt "lonely" and hungered for a helpmate. This is an elemental and understandable way of putting the vaster fact that the Soul wanted—and still wants in every case—criticism of its conduct. More than criticism, it needed—and

still needs in every case—some sort of “repercussing vehicle” to reveal and attest its component parts to itself, to the end and aim that it may come to grasp fully its possibilities of development ~~to~~

It needs to know, in other words, Why, and Wherein, and Whereby, it IS a soul, and what it can do, or is supposed to do, within the stupendous area of Cosmos. The hunt for this enlightenment is the very motif of all sentient life itself, and the reason why life manifests in the materio-physical form.

To get this knowledge, it resolves itself into two parts, which we might call Halves. “Conditions for Experiencing” would be the better term. One of them proceeds aggressively thenceforward, pushing audaciously along in circumstance, confronting the rebuffs of fortune, penetrating into the unknown qualifications and stipulations of etheric substance, making itself generally bombastic and self-assertive, to the end and aim that it may develop stamina, self-reliance and cosmic insight. That, we say, is the Masculine attribute.

On the other hand, there is within the original Soul the antithesis of all qualities making for aggression and self-assertion, that must also have expression. Patience, reticence, gentleness, altruism, kindness, graciousness, long-suffering, sobriety of conduct and concept, and a general reaction to life in terms of conserving acquiescence . . . these have to proceed hand in hand with the bombastic and that which is “irregular” of conduct.

This procession of virtues epitomizes—or is epitomized by—the Woman Attribute.

You call it the Feminine Temperament.

One is the corollary of the other, the mirror in which the other sees himself and recognizes obversely his own qualifications ✿

These two then, the Aggressive and the Receptive, started—and start—out going through the profundities of the uncountable life-cycles,

Thereat they arrive at a time when they come back into union with each other!

But their separate faculties have by then been sharpened and enhanced to such degree that, viewed from the race's current attainments generally, they would be described as super-human.

Such was the state of celestialty feached by the Christ! Do you not be awed by it, for it is wholly a matter of progressive estimate of intellect at any given moment. Out of this welter of experiencing they gain the complete knowledge of what life is all about, and they bring it to each other, we might say, as a time-saving proposition ✿

That is, the Soul COULD go through both courses of instruction consecutively or alternately, meaning that the given psyche could have all the Man experiences—if that were possible, which it is not—and then all the Woman experiences. This is impossible in that it is necessary for the antitheses of the traits in each instance

to be simultaneous of existence, for acknowledgment by the other. Thereby does each make for recognition of self. Thus the man-and-woman condition is consummated.

It is literally true, therefore, that somewhere in the universe, in contact or out of contact with it, there is the Other Half—or the antithesis—of every living psyche, whether man or woman, addressing itself to the human performance as the case may be.

Viewed in this light, every man and woman is only Half-a-Soul, and this is not to far wrong as the ignorant or facetious might imagine.

Every man and woman is disgruntled at life, in the essence of his—or her—being. Each is groping for something beyond ordinary human expression. Both are forever dissatisfied with themselves for what they happen to be, and are continually practicing, in public or public or private, a form of consanguinity, making themselves of the opposite sex in imagination—a whimsical sort of romancing in which, from time to time, they depict themselves ensouled in the physical ensemble of the opposite gender.

No woman has ever lived who at some time or other has not enacted to herself the male role. No man has ever lived who has not felt the instinctive reactions of woman to life and tried to approximate them in his picture-consciousness. It is really the basis of more unexplainable behavior than your psychologists accredit.

But what are people thus doing?

We tell you they are merely giving expression to a perfectly normal requisite of their original dual natures. They are striving to fabricate for themselves their missing halves that are beyond contact for the moment. They are groping with a piteous groping for the all-encompassing tenet of the Original Rounded Composition of Themselves, that included the masculine and feminine in one psyche. They are always subconsciously hungry to come back into association with the separated half and know the thrills, not to mention the exercise of powers, that go with completeness.

This, in a way, is a brand new idea for the human race to ponder. Yet history teems with instances, illustrations, and confirmations of its validity. You have the attachments of classical romance and the undying affection of one man for one woman that has literally survived death of body, continuing through multiple cycles of existence in all planes and phases of the Cosmos, until up some far-distant date the perfect union is reestablished and there is no longer the subversive gesturing toward the lost ingredient. The antithesis has been reversed and become a part of the whole.

Now, if you can, consider this—



EN and women are born as halves of a perfect psyche, but it is only as they ARE perfect halves that they find one another in the perfection of ultimate union.

That is to say, a woman temperament that has been stunted, prostituted, not allowed to develop by natural life-experiences into the full-fledged unit which she represents in Cosmos, might never attain to perfect union with her Other Half otherwise, on his graduation from the experiences of life in the many vehicles of etheric expression. And you can easily perceive why this should be so. She would not satisfy her complementing Other Half, being at a loss to match his fully developed attributes in every regard. But this happens—

The woman is made to realize by contact with that Other Half in the discarnate state, exactly wherein she has failed to progress. Therefore she determines on more mortal-life sequences that shall round her out in the necessary fundamentals. The same thing, of course, goes for the man who comes into a knowledge of his deficiencies through his contacts with his woman-half. Sometimes both may realize wherein they are deficient and determine upon a life experience together to bring about happier adjustments. Meeting in physical life, they link earthly careers to go onward together.

This is true marriage, and the only marriage that is recognized in Cosmos!



NO AMOUNT of man-made law, pious ceremony, or introvert practices of ethics, can ever regulate, presuppose, or effect a matrimonial status between two soul-entities on any other basis, or through any other vehicle. Remember this when you come to a consideration of Matrimony in any guise or state. Men and women are subject in matrimony—to realize true matrimony—only to their complementing selves, and when you get a man and woman thus recognizing and acting on each other, you get a state without friction, of tender consideration for one another, of beloved attention to the other's perplexities or defilements of intellect in any guise, and a general interpretation unconsciously arrived at of every factor in the other's life making for happiness or unhappiness, weal or woe.

We are giving you this as the only true basis for Matrimony because it IS the only true basis, admitted and recognized throughout every plane of Cosmos.

Two souls that come together in earthly existence, finding themselves perfectly compatible to one another in every voice and regard, are not, as society thinks, two separate people cleverly accommodating themselves to one another's caprices. They are usually recognizing one another unerringly for the missing soul-adjuncts that they are. When you get this condition, or relationship, you are hounded by no more intricacies of conubial irrelevances.

Put it in this way—

Men and women have a mission to perform, either to themselves or to one another, in every life sequence which they undertake. They are not always on earth together—these complementing Soul Halves. More often they ARE than NOT, however, since it seems to be necessary for a given man and woman to learn life's lessons in conjunction with one another—so attached together—rather than with strangers. But mark you this: It does not always happen that they reach the husband-and-wife status on each etheric plane. Frequently it becomes profitable, we find, for the woman to act as physical mother of the man in order to get reactions from his emblossoming qualities and attributes. Sometimes she is the sacrificing sister, sometimes the daughter. ¶ In nine cases out of ten, however, let it be said, she functions as the legal paramour, since in such role there is a function transcending all other forms of mortal relationship. That function is giving to the man that which he most avidly seeks: symbolic contact of their true union, or perfect adjustment by physical cohabitation.



WE ARE not going much further in this first paper except to supplement what we have dictated with a few general remarks, expounding some points at issue we may have overlooked . .

Men and women are necessary to each other—that goes without saying—but they are emphatically not necessary to each other in the accepted forms of connubial lust and naught beside.

Many a man has found perfect camaraderie in his mother without incest being even implied or fancied. Many a woman has gotten the perfect expression of her sex in conjunction with father, brother, or son. But when this happens, it is probably for some special reason. The lesson to be learned is reaction to physical experience to satiation or perversion in an earlier span of mortality. Or put it, the lesson of the current life does not touch on the organic sex factor. Perhaps the woman had over-learned—or learned too much of—the sex experience in a nearby span of consciousness and now needs a purely spiritual growth to counteract it and maintain temperamental balance.

On the other hand, this is not true as regards general practice.

The accepted theory is, that when a man and a woman come together after adolescence, and find pleasure in association—physical and mental—that each is recognizing the other for whom he or she is. Marriage fol-

lows as a matter of course—the true union of Soul-Half with Soul-Half. But then again, this thing may also happen—



IT IS frequently necessary within the span of the same life for a man or a woman to have more than one lawful partner. Based on the foregoing, the reasons should be apparent. ¶ There is the necessity for the one in point of discussion to know the beauties of conscious affinity with the other from a memory-fact recollection of what has transpired conversely with others of the opposite gender before the perfect meeting happens. This to the end that he or she may have conscious mind-lessons and visual comparisons to guide him or her in conduct of subsequent affinity-relationships.

For this reason you should be able to see why it is that divorce is often a natural and normal adjustment, not at all the black "sin" that the fallacious moralist would acclaim it, in a spirit of jealousy of the pleasures of the license he imagines it brings.

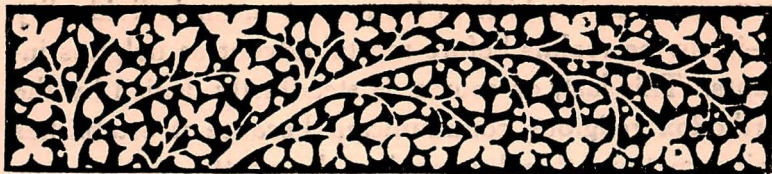
Divorce may be more than a matter of relief from incompatibility—as we shall elucidate for you further on. It may take any one of a hundred guises as to cause. It is, in the greater percentage of cases, mostly blind groping for the perfect balance—no more, no less—since no matter how many marriages a man and woman may enter or dissolve, it is a cosmic fact that when the

right half of themselves comes along and the contact is legally established, they stay married!

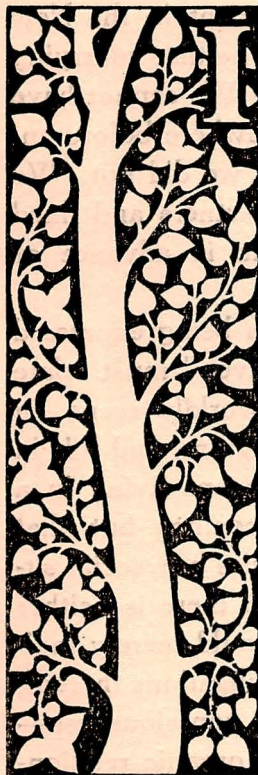
What we have said then, in the foregoing pages, is largely an agenda of fundamentals beneath the subject which we have to examine. Point by point we shall take up the contributing features and factors with you, and give you much detailed information and enlightenment. What is meant by Matrimony in a metamorphosis of society—where these postulations are part and parcel of cultural thinking—we shall leave for the end of our essays. Let us quiet your sentimental fears, however, by saying at once that by no means is the Matrimony of the Aquarian future to be any manifestation of Free Love.

Men and women are made for each other, we repeat, and two by two made He them. What earthly couples need to learn is how to analyze their own relationship, and how to judge whether or not they are cosmic dualities. ¶ Let us go further with the subject upon another evening . .

ADAM FACES BARE FACT



ADAM FACES BARE FACT



IN MOST orthodox religious faiths of the current day the tenet has been generally espoused that "marriages are made in heaven." It is a pretty sentiment, and from the spiritual viewpoint highly agreeable that earthly mating should be enveloped by such aura of celestial approbation. The tenet concedes that the man-woman relationship derives from some prior spirit relationship. But we would be forced to admit likewise, if we wished to take it literally, that there must be some celestial residence antedating earth-life in which these marital arrangements were perfected. This would be tantamount to acknowledging that human souls do have a prior

consciousness—which in turn must mean individuality—in divine realms before mortal advent as helpless infants. This last, of course, is steadfastly denied by the orthodox religious communicant because it establishes reincarnation, thereby making the pretty sentiment a paradox. However, can marriages be made in heaven if the parties are not in existence until procreated by mortal parents in the mundane circumstance? Furthermore, how reconcile the divine statement in the New Testament that “in heaven there is neither marrying nor giving in marriage.” Which is it? We cannot have it both ways. We either existed somewhere before entering upon this organic existence, or we did not. We either knew our eventual marriage partners and fixed up connubial relationships with them in advance of earthly appearance, or we did not.

Again we are forced back on what is being expressed allegorically. Marriages “made in heaven” must relate to foreknowledge of events in the worldly scene, in which case they are an incident of program, and this in turn postulates that we are by no means living in a hit-or-miss world of accidental happenings but that some great blueprinted destiny underlies our social situation and behaviors. That in heaven there is neither “marrying nor giving in marriage” would merely indicate that earthly ceremonies and the obligations thereof, fail to carry onto higher octaves of consciousness—that we know marriage chiefly as an organic relation-

ship. Translate either statement in the light of multiplicity of earth-lives, however, and the paradox vanishes. ¶ What the "pretty sentiment"—that marriages are "made in heaven"—more accurately expresses is, that in the realms of the celestial origins we are considering the proper soul-halves belonging to each other have really lived under such wedded bond from the Beginning . . . and will go on forever living under it. Tommy and Elsie have caromed back into each other's arms ten thousand times in earlier dispensations on this earth-ball, being cosmic parts of each other. They marry each time as a matter of course—after periods of romance which are rendered enticing by experiments in the fresh physicalities each has acquired—and have their offspring in the biologic sense, and die and are buried. But still, wherever their sentient spirits function, their matrimonial liaison continues. "In heaven there is neither marrying nor giving in marriage" would simply imply that ceremonies for such partnership are superfluous.

Tommy and Elsie are the only man-woman soul-halves in all Cosmos that feel comfortable and compatible, each with the other. They "understand" each other, because they are oriented to each other by mystical vibration. True, Tommy may have "affairs" from life unto life with jezebels named Olga and Dolly and Hannah and Evelina—and Elsie may find herself cooking meals and washing dishes for various males whose

names are spelled all the way from Aaron to Zeke. But these are the sequences in which each learns the real affinity of the other to, or with, himself or herself . . . all of which we shall take up in its place. The thing we want to run back to its origin in the present inquiry is this siesta of Adam in the fabled Garden and what his reactions were to Eve when he reached out incredible fingers, touched her, and observed not only that she was real but that his fingers tickled her. It was a good sign. He has gone on tickling her up to the present. Adam and his new helpmate were in nowise distinguished by fabrics screening their persons—so it says in *The Book*. Was this bare fact which Adam faced, likewise allegorical? If so, to what purpose?

More than all else, how and when did so-called Romantic Love begin to enter into the Situation? How many human beings of today know analytically what Romantic Love is, anyhow?

If there has been one thing incredible about this Perpetual Relationship, it is the mystery of Tommy always getting "hot and bothered" when he comes upon Elsie, clothed or otherwise. What can possibly be so romantic about a she with whom one has gone the connubial route ten thousand times before, and had more children by than the old woman who lived in the Shoe? Should it not be more reasonable that it would turn out to be the baggage of the brand new contours or hue of head who throws out the more effective enticements? Why

get excited over the one perpetual woman-spirit who over boils the eggs and burns the toast in Oshkosh as in Babylon, or goes in for the same type of hat in Memphis, Tennessee that she affected in Memphis, Egypt, when she strolled down to see how they were coming along with that Great Pyramid.

The human race has been an incredible length of time perfecting its complexes in respect to biologic urges.



APPARENTLY they started in the first place back at the time of the Great Migration, of which I gave you the details in "Star Guests." That humanized life arrived upon this earth-ball back in Miocene times, strictly in spirit form, from distant planetary systems of other star-suns, would not only supply us with our varieties of Race but give us cues as well to all this Edenic nudity and "innocence" . . .

First of all, by the way, we have it to consider—as has been minutely expounded in the various Soulscripts—that the name Adam is not the appellation for any single human being. The name is the Anglicized contraction for Adamu, the Babylonian-Sumerian designation for "human species", as distinguished from animal species. Adamu meant "man as a race" and it is by no means stretching either imagination or credulity to surmise that this man-race came upon this planet very much as the so-called Saucer Men are alleged to

be arriving within our stratosphere in these days of the hydrogen bomb—exploring the nature and condition of our solar satellite, coming to rest on its surface, taking note of its evolutionary life and eventually settling down amid it “to name the animals”—as Genesis naively puts it—by moving in upon them.

It was not one man and one woman who did this, . . . according to the “Golden Scripts”, which are the likeliest record we possess. It happened in “waves” of itinerant spirits numbering 7,000 to the “wave”, and domiciling themselves here 7,000 years apart.

Looked at in this light, we say that the entire Earth planet was the original Edenic Garden. Moreover, back in those Miocene times there were physical conditions prevailing upon the earth that uncannily actualize what the Biblical story advances “allegorically”.

Again I say, perchance the biblical account is not half so allegorical as the overly sophisticate often delight to assert.

In the first place, we are unable to blink the fact that back in Miocene times, which has been geologically estimated at 17 to 10 million years ago, the earth as a globe turned much faster on its axis than it does at present. We know this must have been so, because its speed seems to be slowing at the rate of approximately a second or more, every thousand years, a minute every sixty thousand years. Inasmuch as this “slowing” can scarcely be called a recent phenomenon, it must have

meant that the days were much shorter than 24 hours—in fact some scientists have conjectured that in the Jurassic Period the earth day was not more than three hours long. This came, of course, from its turning more swiftly on its axis. And this swifter turning would have meant a difference in the weight of objects upon its surface. Centrifugal force—or the tendency of the spinning wheel to throw liquids out from it—would counterbalance the magnetic pull of the planet for such objects as adhered to its surface. The “outward throw” would lessen the magnetic pull. Thus we would have explanation for the gigantic size and weight of the prehistoric monsters, not to mention the condition of the atmosphere impregnated with what are today the land-anchored seas. Animals could grow to incredible bulk because muscular strength to counteract gravity and get about was not so necessary as would be required of creatures of similar tonnage in the present. As the earth, or any other heavenly body, slows and contracts, portable articles on its outer surface weigh more. On some heavenly bodies this weight has been said to amount to hundreds of tons to the cubic inch. Any rotating world exerts a lifting influence on its portable surface features. It can have required practically no more energy for the early dinosaurs to get about, despite their tremendous tonnage, than creatures of moderate proportions today. By the same token, very early man in the ape-form he

had copied, could grow to more sizable proportions as well, with no greater expenditure of food energy to get action. ¶ However, it is in the vaporous condition of the seas, thus "hurled off" and "held off" by a more rapidly rotating planet, that the exact Edenic condition would be realized as described for us in Genesis . . . "a mist went up from the ground and watered it". Most of the portable waters of earth, in other words, weighing less because of the earth's faster motion, would be lifted into the skies and held there in a water canopy whose motion would be fastest at the equator and slowest near the poles. And under this canopy a hothouse condition would maintain that would make the wearing of mortal garments insufferable—providing we wished to be content with such explanation for the sensationally publicized Edenic Innocence.

However, we do not.

What seems to be more logical and authentic as exposition for the undraped condition of Adamu was his—or their—spiritual discarnation. He or they were not naked OF body but by LACKING body—at least biologic body that could subsist under earth conditions.

The Old Testament tells us that this etheric man beheld the animals in his Edenic state—animals created prior to his advent—and gave them names. Sometime thereafter he complained to the Creator of his solo state and besought that a helpmate be supplied him, that he might cohabit with her and raise offspring like the ani-

malistic forms. The Old Testament goes on to inform us that "the Lord-God caused a deep sleep to fall upon Adam" and while he slept, the Lord-God removed one of his ribs and molded it into the female form as aforesaid. We could as well translate the Old Testament text, that "the Lord-God caused Adamu to know a long period of unconsciousness" or "lack of conscious awareness," and during such hiatus the world's first job of surgery was performed.

For working purposes up here in this Twentieth Century what we may assume happened was, an interminable period of spiritual lethargy, during which true Woman was being developed as a physical form, without primordial Man being aware of the significance of function as separate from himself.

The profounder arcane aspects of the opening days of human residence on earth supply much procreational data that is unprintable. These original "Sons of God"—as the "Bible" refers to them—reached this solar satellite in etheric pattern, beheld the various organic species evolving from the simpler into the more complex forms, noted that while the feline forms were most physically adroit for purposes of survival, nevertheless the primate organic pattern had the greater dexterity in the type of paw-hand that possessed the thumb to wield the tool. Creating themselves vehicles of physical sense-experience by their super-thought powers, they proceeded to cohabit with the female primate

forms and the progeny was the first True Man. Some anthropologists term him the Heidelberg or Neanderthal man. As the biologic strains began to produce both males and females, a curious cleavage of soul attributes began to occur. In order to gestate helpless young, the softer sentiments began gradually to withdraw from the masculine character and distinguish more and more the so-called feminine. Finally the day must have arrived when Aggressive and Bellicose Man took a long and trenchant survey of this Conserving, Maternal Being that had developed out of his biologic pranking with primate forms, and came into recognition of True Woman. He had a helpmate indeed. Really she was but an instance of split-consciousness within himself. Following the maternal organic pattern, the softer and more gracious aspects of his own character had come to be embodied in this complementing organic creature. Thus by "eating of the fruit of the tree of knowledge of good and evil"—that is, tasting of animal progeniture for physical ensoulment through biologic experience—both the masculine and feminine counterparts came to comprehend that they had succeeded in clothing themselves with fleshly coverings. The moment they came to grasp that, conversely they had grasped the fact of their earlier nakedness, since one could not be understood without the other antedating it. The allegorical serpent—that Old Spirit of Evil—evidently derived from the Luciferian mentor of this man-race of

organic prostitutes. But the role of the Serpent played no part in the spiritual cleavage that had gradually been established, determining the masculine and feminine categories of the original soul-attributes unmistakably. As the spark of divinity that was angel-man realized what an atrocity of species it had created, Eden was ended for it.

The folklore tale had it that the Lord-God came walking in the Garden in the cool of the day, calling out "Where art thou, Adam?" with Adam stealing forth to face the Divine First Cause with his guilty knowledge of the procreational atrocity he had consummated. Thus came Shame into the world. It was more than embarrassment at crass display of the undraped self. It was embarrassment that Pure Spirit had prostituted its creative powers and entombed itself in materials of organic pattern. I have already covered much of this Forbidden Drama in the earlier Soulcraft books, "Thinking Alive" and "Earth Comes."

The thing that interests us at the moment is this miracle of the original master-soul developing in the dual form—masculine and feminine. It was not any instantaneous division of the spiritual attributes, like so many white and black beans separated on a blanket. It was a gradual accentuation on opposing traits reposed in the twin organic beings and coming to distinguish them. The roles they found themselves playing in the society that began to manifest on earth tended to bring out the

increasing aggressiveness of the Male and the compounding pacifism of the Female.

Adamu, in other words, probably by no means aroused in ten or fifteen literal minutes and sat up thunderstruck to behold what was stretched at his side, regarding him quizzically. The development of procreational female organism—or at least the proficiency of it after these “Sons of God” had “clothed themselves” with the primate bodies they discovered most appropriate for their roles in the great earthly drama—was a lengthy and purblind process. By purblind, I mean it was a process which its participants scarcely realized was transpiring until it had practically become completed. Apparently when True Woman emerged as a creature displaying what we of today know as the feminine traits, we perceive the significance of the Biblical statement that “Adam knew his wife.”

The rib business was a literary symbolism for Woman being component part, not of Man as we behold him today, but of the Soul-Spirit as it was in its original totality. It is a profound and difficult thing to conceive, what Soul-Spirit could have been in original totality, made up of equal parts of the masculine and feminine.



HAVE to base my hypothesis for all this, not on any particular rationalizings of the Biblical story solely but upon nearly a quarter-million words of specific information imparted intermittently from the same loftier sources, about that great terrestrial drama called in sacred literature the Fall of the Angels.

This "Fall", instead of being a bit of awesome theologic fancy, obviously refers to a very real event but whose true significance has come to be ritualized and misinterpreted in these modern days of a sacred pedantry. Christian theology has made this Fall the very epitome and essence of evangelical religion, accounting for the appearance and earthly mission of The Christ. Actually the "descent of angelic man" into flesh and the spiritual degeneration which resulted, is the epitome and essence of the karmic reincarnational process. But if you want to explore into that, you need the proper book. ¶ What we are facing in this volume on the Awakening of Adamu is what happened in the emergence of the category of the feminine features and attributes in the maternal organic enhousement.

Where you get the full flower of all the masculine qualities and the full flower of all the feminine qualities, both contained in the same Soul-Spirit, uncontaminated by physical degeneration, you behold truly a Soul-Spirit of angelic order, or at least a creation not far removed from what we beheld in the moral and paraphysical at-

tainments of Jesus in His prime. Or, putting it the other way about, I might assert that Jesus in His Prime was a more or less likely example of the united masculine-feminine components, toward which the human race is fighting back through reincarnational experience that the purblind theologian describes as Salvation. Perhaps you have heard it remarked on, that "Women love The Christ for the masculine in Him; Men love The Christ for the feminine in Him." Such ideology is not bad, not bad at all. In fact, very good.

What we are called to confront in this consideration of Edenic symbology is the Fall of Angelic Man into the bestialities of unbridled fleshly propagation—and his long climb back to his original celestial status. Making a vast curriculum of parapsychical education out of it, this angelic man got maximum results by halving his attributes and letting the aggressive and the acquiscent, the predatory and the conserving, "battle it out" in the male and female presentations. "Parapsychical," by the way, means "that which transcends the strictly physical." ¶ And do you take note too, incidentally, that in all this sacred delineation we have the perfect explanation as to why Darwin and the evolutionists of the 19th Century could find no "missing link" between the highest ape forms in biology and true Man. Darwin and the evolutionists could locate no Missing Link because true Man is by no means an evolutionary enhancement of the aforesaid primates. True Man is an

angel of a sort—at least spiritually considered—that discovered this solar satellite in celestial space and decided to take up residence upon it for pleasure-pain experiences that would enhance his eternal progress. Utilizing the divine creative gifts that he had brought with him, he “clothed himself with a biologic body” that was modeled after that of the apes, as the highest form that earthly animalism had attained to that moment. Ensouled in such fabricated ape-vehicle, he cohabitated with primate female forms and the progeny were noted eventually as something so much superior to the apes that the demarkation was irrefutable. The evolutionist, dealing strictly with the organic and naught beside, asked, “Strange we can’t find the link between the highest of the early primates and the lowest of humankind.” But nothing was strange about it. There WAS no link, and never had been any link. An angel had come into physical form of the chimpanzee—so we might consider it—and this hybrid creature was neither one nor the other. But the angelic did manifest something that the brute ape in its own instance never could display because it belonged to a higher order of creation.

Read “Star Guests” and you will have a fairly comprehensive rendition of the whole vast and terrible drama, of which the general run of humankind throughout the globe today—good, bad, and indifferent—is the progeny. ¶ What we are intensively interested in consider-

ing in "Adam Awakes" is the original division of the Adamu-angelic soul, developing the classifications of temperamental qualities today called Masculine and Feminine. Angelic Man, having "fallen" into the most abandoned bestialities of flesh, began his long fight upward and out of it by segregating the masculine traits of himself in his male organism, and his feminine traits in his female organism, and these two polarized individualities "learning all there was to be learned" about mortal life as independent manifestations of the One Angelic Personality.

That the polarized halves up some far day are to be re-blended again into the One Angelic Personality and move along up the Grand Concourse of Cosmos with this animalistic saga all history, is the true vista that opens to all human units as of the present status. Whether such is "that far-off, divine event, toward which all Creation moves," sung by the mid-Victorian poet, we have no means of knowing. But you cannot blame any human intellect for suspecting that the "far-off divine event" concerns itself with it.

Now there is one other matter I want to mention at this point, before affixing the Second Mentor Transcript to this chapter—

Are all inhabitants of this earth-plane one-time participants of the Original Migration, or are "new souls" concerned in what earthly society has become? And if "new souls", where have they come from?



AFTER a quarter-century of the most intensive penetration into such fundamentals, I am not unpersuaded that Spirit Itself has not capabilities for reproducing facsimiles and replicas of itself precisely as bodily cells have capabilities for doing it in the instance of the pregnant mother reproducing the human vehicle that is known as the infant. The subject is deep and can only be touched on here in passing.

I base my logic that such may be possible on this self-evident fact: that if Angelic Consciousness can split and divide so as to animate what we know as masculine and feminine individualities, why should it not be capable of splitting and dividing in other manifestations, even multiplying itself to give what appear to be "new" units? . . . further, if I can "split my current consciousness" so as to have self-awareness on either of two planes at once, or even in two widely separated locations on earth at once, then the "splitting" must be an accredited endowment of spirit as Spirit. Certainly I would have no motive in hoaxing myself that I have observed this spiritual phenomenon in my own case, one part of my consciousness functioning and observing in my natural body in Manhattan of an August day while another part, equally sentient, was functioning nearly three thousand miles eastward in Britain—with witnesses at the British end to attest to exactly the behavior of my spirit that other witnesses observed in

New York. If, I say, one's master-consciousness can split and divide for twin individualities in the masculine-feminine exhibit, or for purposes of functioning and observing in two terrestrial locations at one and the same instant, why might it not split and divide for spiritual procreations of "new" units that at the same time would be very old, old units—as old as one may be in his own Cosmic History? The layman, of course, knowing little or nothing of these profounder exercisings of spirit-consciousness, thinks only in terms of modern schizophrenia. But schizophrenia, perhaps, is merely a handy term to cover mass ignorance of the subject. ¶ After all, when we look at it, is the matter so important?

The time did come, after the physical fashioning of Adamu in the allegorical Garden, when he aroused from a long sequence of unawareness and found a replica of his personality ensouled in a female organism that henceforward was to be his companion and polarity. Whether it took three hours or three millennia is beside the point. What is by no means beside the point is this—

No greater blundering could be done than concluding from this Edenic hypothesis that Woman as at present constituted is a subtraction from Man as at present constituted! . . . remember this if you remember nothing else. Ten million women would have every license to hie themselves to Indiana and pull every hair I pos-

sess from my scalp, if I sought to so inform them.

Man as at present constituted—taking him in the general run of masculinity—is what is left of the original Edenic master-soul with Woman subtracted . . and it was quite a comprehensive subtraction. Woman as at present constituted has to add all of Man to her own seductive individuality before anything approximating the original master-soul could be re-achieved.

Neither, in other words, has the slightest excuse for looking down his or her nose at the other.

Having contributed my own ten-cents' worth of personal observations concerning the bare facts—or fact—that Adamu confronted after his epochal siesta in the Eden of Genesis, suppose we let the Mentors take over again for a chapter and see how they embellish the doctrine that inveigles all of us so vitally . .

THE REVELATION

Woman the Conserver



HEAR our voices addressing you. We come to you again at a great behest, making clearer to you the reasons for many of the strange earthly relationships that perplex you, even though Love and Hate be their bases. We endeavor to enlighten you further in phases of conduct pertaining to your roles as Men and Women in romantic association. We would talk to you this hour in particular on Woman the Conserver as counter-distinguished from Man the Aggressor. What we would say has bearing on the cleavage of masculine and feminine attributes in the soul-spirit, of which we have made mention.

You have observed from olden time that there has been a proneness on the parts of both males and females of your species to betake themselves into privacies together, to live as husbands and wives, consorts and helpmates, to have offspring in common, to bear one

another's burdens and go forward throughout the mortal sequence identified by a name that is lawful to both. Men and women do these things "instinctively", as you say, questioning not whereof the practice began, joining their lives and their bodies in a perfect completion before the Father, sensing no shame in the intimacy of relation if so be it is sanctioned by due notice on society. ¶ We would tell you more about such sex association, striving to acquaint you with those great processes of Divine Law by which, in Nature, all things that are male and female come together and are one. Hear our wisdom, dear brethren, and remark not on its strangeness . . .

Man as the masculine half of the matrimonial equation, as we have declared to you, is what might be described as only half a creature. He is known to the finite world as Man because he represents within his being all that is cherished as strong and aggressive. He performs great works constructively. He presses into the Unknown. He elects, he explores, he attains to summits of endurance in knowledge that must have almost no counterpart in the attributes of his female.

Woman, we tell you, is the opposite of these. Woman is an attestment unto herself that such things as Aggression, Domination, Strength, Courage, Valor, manifest and endure in that she reserves unto herself the antitheses of all of them. She has courage indeed, but courage that is quiet. She has strength indeed, but

strength that is quiescent. She has valor indeed, but conserving in its aspects.

Woman fructifies as the opposite of Man. She comes into being to give contrast to his attributes. She is the emotional part of his soul, rendered into physical form that he may see mirrored in her performings his courage that is beastly, his strength that is potent, his valor that is earthly in its social performings. But harken to this—

When we say that Man is positive, we speak of your plane only.

There are higher planes where the attributes of Woman are the positive attributes and Man is at a loss to manifest the stature reserved to him on earth. But on your plane, Man must ever be aggressive as a display, because it is a plane of effort put forth and recompense awarded. ¶ There must be some way of conserving this recompense, of evaluating it correctly, of taking it in spiritually and perfecting the emotions.



WHETHER she be mother, sister, sweetheart, wife—or sometimes daughter—the office suffices unto itself. Woman does for man that which he cannot do for himself . . . she acquaints him daily with the value of his own earthly performance, unto himself and unto the race. Society says that she is the great “refining” influence. She “brings him up from savagery”. She

quiets his tumults and embraces his desires conceived of the Spirit. All this is true, but only to a degree . . . Woman does more than these, and do you take note of it, here at the start of these papers on The Sexes.

Woman envisages for Man while still in his mortal state what he would attain by his earthly expressions. She holds ever before him his spiritual ascensions, being a counterpart in life of that toward which he strives in sublimer attainments than earthly vocations.

This "fracture of the soul" comes to Man as a mystery. He cannot conceive, walled up in flesh, why this strange, coy, delectable, gentle creature companions him in this world of alarms, forever admonishing him to live up to his ideals. He does not see in her the other half of himself, from which he was severed long aeons in the past. And yet he does perceive in his subconscious mind, that admitting her different identity, he attests to her qualities lacking in himself.

We are speaking now of the sexes as a species, each unto itself.

Man admits that Woman embraces the attributes which he lacks, in and by his adoration of her, paying her homage in ways of the heart.

It is all a mixed-up business to those who cannot perceive the fundamental cleavage which took place in the Beginning, making such distinctions clear that each might qualify for its perfect half within itself and thus compose a Whole in which nothing is lacking.

Now on coming into life, what do we find? The man, we say, affects to be the "stronger" . . . He is not really that, of course. Considered from the spiritual standpoint, Woman has strength quite equal to his. What we mean by Strength in the earthly sense is a ruggedness of purpose in attaining to his objectives.

He scorns the gentle arts of soft speech, persuasion, tolerance, diplomacy, and mental craft generally, for the pompous attributes of attaining by force that which he desires— force of his intellect, force of his muscles. He attributes these to strength. He does not see that in the exact ratio that he thus expends his bombast, he wastes himself proportionately. He does not see that there accrues from this bombast a consuming reaction. Bombast is usually an excess of energy—or an exhibit of energy that is being misdirected. Being thus misdirected, it attains to false objectives. Failing to reach proper goals, there is ever a depletion of his stamina—since to preserve proper equilibrium in a world of Balance, action and reaction must be equal.

Woman, in the main, supplies this reaction—or she substitutes a force that makes up the depletion.

Man goes to her, we put it, for "consolation". From childhood to old age, Woman is ever Man's mental sanctuary when he has shot his arrows at a target and missed. Do you get what this means? Woman as consoler is a positive force, working to compensate for something that is lost.

A small boy puts forth an excess of energy, after a certain amount of valorous bragging to his companions that he is capable of the performance, and tries to lift a rock beyond his puny strength. He struggles and strains. Mayhap he budges it. But suddenly it slips. His foot is bruised painfully. At the same time his small companions taunt him with his failure until his cheeks run with tears—as much from their tauntings as from the pain in his foot.

What is his instinct? He turns indoors and runs sobbing to his mother. Telling her what happened he finds her sympathetic. She binds up the bruised foot with a bandage, and the bruised vanity with a kiss. Perhaps she lectures him gently on the folly of attempting that which lies beyond his strength. In any event, he appears later in the dooryard with a recompense exhibiting within his spirit that makes both failures of small account. ¶ All up through the years he lives—though they compute to a hundred—such continues to be the manner of his performance as a male. In due process of time he eschews his mother and acquires himself a wife. If she be a good wife, she functions “instinctively” to do exactly the same that his mother did before her. It is not because the man is weak and should be pitied, or the woman is strong and should be honored. Neither pity nor honor weigh in the equation. The female in both instances is acting out a divine destiny by exhibiting a divine power of Compensation.

The man may try to lift a business, or run a political campaign, or carry on a war. None of these alters the need for the Compensating Force supplied by the female if anything goes wrong.

The woman is ever the "cleavage agent"—meaning that she is ever the exhibit of Polarity in the earthly male program, supplying the tie that makes the soul complete in its total strivings and gainings from experience. It is hard to understand why men do not discern this, and stop patronizing Woman, looking upon her as a divine dispensation set in her place to render an accurate accounting to the Almighty for the sins of the flesh and the glories of the flesh—for both are her profession. ¶ Now let us see how this works out in the strange relationship that is given the name of Romance.



WOMAN comes into life as the conserving half of the human equation, we say. She is put there to render an accounting of Man's soul-half as well as of her own. She is the Great Recorder of the Soul in its earthly actionism, so to speak, since it devolves upon her to steer or direct the energy that appears to be so positive and aggressive in Man. If she does not compensate by her "consolation" for his hurts and bruises, either physical or spiritual, a grave state of affairs is introduced that perverts Man's thinking and gives him wrong evaluations from the whole Life Ex-

perience. ¶ This means, that if Woman fails in her duty toward Man, he sets up a counter-irritant to his lost or depleted energy in a sense of Hoplessness that earth-life can possibly become a profitable adventure to him at all. He turns, as you say, cynical. He puts on an armor of indifference to the slings and arrows of outrageous fortune and goes through life with a crust about his personality, behind which his unbalanced spirit is fuming and hungering, ignoring the lessons it should rightfully be learning, and making him appear as something he is not.

Women of the present day in increasing numbers are giving it out that supplying such Compensation to Man's lost mental and physical energy is a variety of bondage at which they rebel. They vaunt themselves as "free and independent—and therefore divine—equation. They do not realize that Man or his wants, his mastership or "ownership", have nothing whatever to do with the fiat that is essentially meant for themselves as complementing units: that for every action there must be a reaction, that for every force expended there must come a compensation . . . lest a phase of the Cosmos be thrown out of balance and chaos ensue in lives or in manners.

God has built up the entire universe on the phenomenon of action and reaction. The universe, so to speak, swings as a pendulum. All things must be known as having a polarity of a sort with, or for, something else.

The moment either pole is disturbed, there is turmoil and loss—or swift disintegration.

Now Man knows this in regard to Woman even stronger than Woman knows it in regard to Man—this, because Man in his essential prosperities is more the finite creature than Woman.

This is Man's plane, we might put it, in that survival upon it calls for more of the aggressive traits than Woman manifests. In simple language we might say that Man is learning more on this plane than Woman is learning, because this plane's attributes are more nearly aligned with his male counter-attributes.

Be that as it may, Man has his instincts closer to the surface in recognizing that Woman gives him Reaction and Compensation when he has expended himself in dynamic overloads of energy, or misdirected his efforts so that failure has resulted. We might almost go so far as to state that Man, by the very nature of his composition and commission on earth, DEMANDS Woman constantly. When she does not function as that reaction—or spiritual compensation exchanged for the mental or physical losses—all sorts of subversive tendencies appear within his spirit. He derides Woman, he abuses her as a sex, he makes her life unduly hard. He is—as popular parlance puts it—"brutal."

Actually, he is nothing of the sort. A so-called "brutal" man is a living, walking advertisement that somewhere up the line of earthly existence either in present or for-

mer lives, he has run afoul of a feminine half that has refused to function naturally. Woman in her properly registered habitat has been missing from his life-experiencing, and he attests to this omission, or defection, by chastising her physically or in his mental reactions to her worldly presence as a sex.

However, the normal Man seeks Woman, not because he is a creature of lustful passion, but because he senses the necessity for some sort of compensating organism, force, or agency, that will refill the reservoirs of his body or spirit with a compensating inflow of renewed aspiration and inspiration when he has made an endeavor to accomplish an objective and spent himself futilely. The occasion need not necessarily be dramatic nor focussed down to the definite instance. He may be expending himself a thousand times daily in wrong commercial activity, wrong thinking, or wrong habits of living—and need the replenishment which the nerve-force and counter-vitality of Woman supplies. We say again, when he gets it, he goes on to new conquests. When it is denied him, he sinks into a mire of despondence and indolence although he may whistle many years to keep up his spirits before the mire of the slough closes over him.



IS this keen desire for the Compensating Mechanism, of which physical love is born and cherished between balanced men and women. No other earthly urge is paramount to this, no matter what Man does, nor what the measure of the energy put forth. To live at all in the role of male, he must exert himself aggressively against the friction of his fellows . . and that means expenditure that must be constantly compensated. He seeks to prepare for that contest in advance by providing himself with the feminine equipment. Romantic love, therefore, is naught but the instinctive envisioning of this. It seeks to pick out the complementing, conserving Half in advance, and have it ready for the depleting onslaught that means forward movement in event. This, truth to tell, is why Man does the courting of the mate. It is his world or plane, in that he most nearly approximates the mortal condition within himself that makes for clever attainment upon it. Knowing this by instincts which are naught but memories of former lives, he goes forth aggressively to equip himself with a Compensating Potential . . and as he acquires it, and as it functions, so does he make progress and achieve earthly "Success."

The production and rearing of young has little or nothing to do with all this. That is Woman's multiple function, and part of her spiritual contribution. The man is exceptional who desires children purely for the sake of

fatherhood. Offspring are secondary.

Man takes his mate because he wants a perfect spiritual ensemble for the assailment of life's problems, knowing in advance that he will be balked and defeated by many of them. He pays court to one whom he believes will give him maximum reaction and counteraction to himself . . . and Woman lets herself be used in such capacity because on this plane it is her function to be acquiescent—just as on other planes the feminine attributes are in the ascendancy and Man is the acquiescent or absorptive unit.

Do not be misled here. It is not our contention that Woman's proper role is one of resignation. She is not Man's tool. She has her own karma to adjust, life after life, cycle after cycle. She is only termed Negative as an opposite to Positive. She has no right to call herself a nonentity on this plane merely because she is the conserver and consoler of the masculine temperament. Her character must be quite as well developed, round by round, as Man's, to function in any capacity whatever. Indeed, the greater and finer her character development, the more facilely will she function.

In all of this, Woman has a role to play on your mortal, finite plane of earth, far in advance of Man's as a spiritual unit. This, truth to tell, is one of the chief reasons that there is so much marital unhappiness, changing of mates, and increasing dissatisfaction with

the romantic relationship, age upon age. Look at it this way—

Woman as Conserving Agent goes through life with a greater record of spiritual enhancement, by the very nature of her role, than Man—who is more sluggish by the very nature of his mortal attainments. The business of combat in any form is dulling to the finer senses. To push ahead in circumstance and overcome opposition frequently means the enshrouding of the spirit with an armor of indolence as to the outcome, so that failure will not wound too deeply. Man, therefore, makes the slower spiritual progress . . . although he does make it. Woman, dealing constantly in the finer spiritual values, leaps far ahead of her earthly partner and thereby functions as his mentor.



NOW IT naturally follows that it both Halves of the same spirit started functioning at about the same time in eternity, those sentimental attributes which are expressed by Woman have become the more keenly and cleverly developed. Therefore Woman would evolve far ahead of her male complement, time-span for time-span, in each case. And this would effect one of two results.

Either Woman, over a specific number of lives, would find herself developed to a point where she could have no spiritual sympathy with Man—who would be so

far behind or below her that they would maintain little in common—or she must slow up by spending fewer periods in educating mortality, while Man goes through the greater number of experiencing life-cycles in order to keep pace with her. Also it would follow that Woman would prefer spending the longer periods on those planes with whose spiritual culture she is the more compatible. ¶ Translated into terms of mortal life, this should mean that the male attributes, forever demanding the reacting organism or consoling mechanism along the lines we have already expounded, would mate with feminine half-souls not belonging essentially to their own Souls at all, but being the half-souls of men who are still further down the scale of spiritual evolution. View it jocosely though you may, there is more truth than fiction in the implication that ninety out of every hundred men—cosmically speaking—are living in lawful wedlock with other men's wives. And ninety percent of the incompatibility and lack of affinity that exists between normally married people is due to this great cosmic process: that Women are undergoing the mortal experience not with the other half of themselves as they existed in the opening cycles of their functioning, so much as with men who have taken them because their own soul-halves are not to be located. Still, this misassorted grading is not to be repulsed. Such partnerships are ever arranged in advance, premised on the understanding that each has something to give the

other, or they would never be joined in earthly matrimony. ¶ Lust in Man therefore should be viewed in infinite compassion instead of cruel castigation.

The average male who appears given to bestiality has made a slip somewhere in his development and fallen out of pace with his perfect soul-half. Again and again he comes into life without her. But the hunger for her gnaws. He takes wife after wife, legally or otherwise, all the time groping piteously for that which was perfect in his subconscious memory. Angered at frustration, unable to perceive the processes that have brought him to his loneliness, feeling the urges toward the perfect affinity that seems to be denied him, he looks to Woman as a GENDER to supply him with satisfactions for his cravings. But the true gratification is a creature of spirit who may not be in earthly flesh at all. Therefore he translates his cravings into physical prostitutions and seeks to obtain from promiscuous intimacies something denied him that his spirit may know growth.



ONE of this should shatter illusions about Romantic Attachments. In thousands of cases you have exhibits of both complementing soul-halves being in life at once and attachments resulting which no earthly catastrophes can sever. As we told you once before, of such have the romantic classics of antiquity been penned. On the contrary, all of this should lift the veil

from your eyes as to why you encounter so many seeming distresses, and why so many choices of mates you behold on every hand, appear to terminate in cruel disappointments. ¶ There can be no real disappointment when the He or She who is the natural counterpart of each individual's soul waits somewhere for reunion as each cycle is dismissed . .

The first of these is the fact that the
country is not a homogeneous one. It is
a collection of many different peoples and
languages. The second is the fact that the
country is not a united one. It is a
collection of many different states and
provinces. The third is the fact that the
country is not a united one. It is a
collection of many different states and
provinces.

WHAT PRICE POLARITY?



WHAT PRICE POLARITY?



ILLUMINATING indeed the foregoing should be to great numbers of folk confused and not a little dismayed by what seems to be transpiring in the matrimonial relationship of the present. Continually they have heard of, or observed, instances of men and women—in well-nigh wholesale numbers—who cannot seem to form enduring emotional attachments, who flit from blossom to blossom of acquaintanceships seeking the honey of true Romance, forever dissatisfied with the experiences that come to them, haunting the divorce courts, making trouble generally in organized society. The orthodox critic castigates such people as fickle, promiscuous, weak-willed, or even out-

right pathological. Apparently the time has come in the whole cosmic enlightenment of society for the amative misfits to be viewed with an altered knowledge, and discern them for what they more correctly seem to be: souls groping blindly for the bona fide counterparts of themselves, unable to find those counterparts, frantically combing society for the "reactionary organisms" that shall serve them adequately, no matter what the quandary they encounter. As for ourselves as esoteric students, in particular, we should no longer have rancorous criticism for them; we should have the utmost compassion and tolerant understanding.

This is in no sense a bid for the endorsement of physical license, for there are many in life whose promiscuities must be curbed as the specific essence of their current life-lesson. But it should bring a little closer home to us the reason for the admonition, "Judge not that ye be not judged, for with what measure ye judge, ye shall be judged."

Few of us, inclined at times to be pessimistic or caustic in our estimates of the social behaviors of others, have the slightest concept of the inhibitions, handicaps, or load of karmic adjustments, which souls inviting or causing such criticism may have brought with them into mortality. Until we have the accurate history of every soul before us, from the beginning of its functioning, it is a high cosmic sin to pass judgment on it as white or black, light or dark, good or evil.

There is scarcely one of us who cannot glance backward over the courses of our own present lives and pick out episodes in which we were cruelly misjudged and suffered consequently in spirit, because those who passed the decisions on us could not know of all the qualifying factors or circumstances under which we labored. The cry of the human heart since the Garden of Eden has been for simple understanding. We are inarticulate in our burdens and griefs because we can convey to no one, not even our closest intimates, just what our emotions and reactions have been in situations that brought the most insufferable censure on our heads. ¶ In the instance of fickleness or promiscuity there is even more to be said. There may have been glandular malformations or lesions of which the world knows nothing, impelling individuals to acts on which society frowns darkly. But those who are wise in their cosmic fundamentals make the same discernments as did Our Lord respecting the Woman at the Well. Not knowing the full history of the "misbehaving" soul, it is well to realize that the marital state exists as it does, with its sharp circumscription, for a wholly constructive cosmic purpose—

Men and women must be restrained from too much unlicensed exercising of their cosmic hungers and taught the special lessons in self-restraint they may well be in life to get!



EN AND WOMEN love and marry in response to a cosmic urge, we say. How much better would it be if society changed this to the truer assertion that men and women love and marry in response to a purposeful cosmic program laid out by the participating parties before they entered mortality. And by the same token, thousands of separations have the same basis, apparently, in cosmic fact.

Marriage has been defined by our Higher Mentors as a period of strain, under which two people of opposing genders unite for a given time for constructive purposes of mutual criticism. Think what this means.

It does not signify at all that the criticism must be caustic. Many a woman is most loved by her man for the infinite tact with which she can admonish him to squeeze the tubes of toothpaste from their bottoms instead of their tops, or keep unsightly ashes brushed from his vest. More nobility of character may be displayed by a man seeking to curb the emotional excesses of an uncouth or shrewish wife than in any of the problems presented by his business. All of it attests to spiritual progression.

Two people, by marrying, are serving notice on the Cosmos that they desire to go along for a definite time in one another's company in order to attract benefits that come from each observing, counselling, and criticizing the other . . . but it does not always follow that

this period is to comprise the entire run of their lives. Furthermore, as we shall see presently in Mentor Transcripts to follow, there may be karmic obligations which one man will owe two women, or one woman two or more men. In a mortal cycle where all these parties are present in flesh at once, it will happen that the man or the woman will be called upon—for their own development and powers of appreciation—to start out with one partner and live in happy intimacy with him or her for a given sequence, that he or she may properly estimate the worth of the real partner who is to appear and function before the total life-span is finished. Thus divorce is not disintegration in all cases. It well can be naught but cosmic adjustment.

Society, of course, being organized upon a stern economic basis, does not countenance such changes made in haste, carelessness, or without due responsibility for offspring being shouldered by those who have invited them. So it frowns on such adjustments as a recognized practice. And rightly! For even in the attendant distress that accompanies alteration, there are lessons to be gained that no one can appreciate but those who have lived them.

It should always be remembered that no two people, however mismated spiritually, can live together in the intimacies of marriage without each imbuing the other with an indefinable Something whose effect is never lost. The business of life in its final analysis, or the

business of living multiple lives or even great changes within the same life, is to see that the memories created become sweeter and finer and more inspirational as they are thus compounded.

The first part of the foregoing lesson is of special significance, however, and should not be overlooked, in considering the quandaries which married people most encounter—and which appear with most frequency—before courts of domestic relations.

The average woman, being as blinded to great cosmic processes as her man, may not understand her role in the celestial relationship. She may not grasp that it is the role of the man to push forward ruthlessly, to dare, adventure, explore, and plow new furrows. She has not been told that in the Great Cosmic Diagram there comes a time—indeed, periodic times—when the man in his aggressing must halt and remain static. He cannot forever be pushing forward, lest he exhaust himself. These demands are inexorable. At times, the woman follows along, and, in a manner of speaking, closes up and crystallizes—at least spiritually—that which has been gained. It need not consist of actual participation in his business or profession, nor offering backseat counsel on how to drive his motor-car. It may only manifest by feeding his courage with aspiration and inspiration, carrying him spiritually “across the rough spots”, realizing that periods of lassitude must always follow bursts of great activity . . . and making allowances for

them. ¶ The wise woman senses these cosmic facts subconsciously and behaves accordingly, though she may not always know the reason for her conduct. When she does not know it, or does not practice it, she depletes her man of his energy—or permits him to deplete himself, which amounts to the same thing—and sooner or later their marriage goes to smash.

Millions of otherwise excellent women are accelerating disaster for their homes and firesides by not having knowledge of such connubial facts. However, that is not saying that millions of excellent men are not mercurial through ignorance as well, outside marriage quite as much as in it. Peter, the Disciple, has gone down in history as impulsive, erratic, full of zeal one moment and black doubt the next. Bible scholars have marveled that Our Lord kept such an uneven temperament in His company. They have wondered because of their ignorance of this Great Cosmic Law of the Swinging Pendulum. Christ knew that Peter's times of lassitude or skepticism, which went so far at a crucial moment that he denied his Lord, were not really lassitude or skepticism so much as lethargy of the spirit resulting from his counter-outbursts of zeal. After these periods had run their courses, the senior Disciple went further in his spiritual manifestations than any of his colleagues. His temperament acted like the pendulum of a clock. However, in comparing that temperament to the clock pendulum, this difference should be noted,

that on each swing the arc was wider. After such periods of lassitude, his performance was more and more spectacular.

The trouble with most individuals seems to be, that they dare not attempt much swinging at all.



SO WE come to the important tenet in this instruction that the Law of the Pendulum seems likewise to be the Law of Polarity no less than the law behind the behavior of the atom or behind every gesture of Incarnate Thought. Indeed, astronomers inform us that even the galaxies of myriad stars in the heavens oscillate through one another, nothing is in a state of absolute rest. Absolute rest would mean disintegration, no manifestation, a Ceasing To Be. All things swing across an arc, or about a common center or hub. Male human nature on this point is no exception. Indeed, it is said to be one of the profoundest aspects of the Law. Using a pastoral metaphor, look upon it that the Life Experience is the interminable plowing of a field. The man plows a distance down the furrow. The soil is tough and the plow saps his strength. The woman follows, putting in the seed, covering it over. By the time she catches up to the man, his strength is renewed and he plows another distance. She follows as before, catching up with him again. Thus the life-journey

progresses, by spurts and sequences, with a harvest produced from their efforts in unison.

So we come to this—

In the process of mutual association, mutual thought, mutual habit, mutual consideration of common problems, Affection is born—still another phase of Love, in that having performed order in chaos, Love goes further and keeps such order uniform and constant.

It is a strange mystery, this item of Affection.

'Tis said that even the ancient slave woman, subjected to the most infamous degradation, actually came to love the male who commanded her . . . in that her feminine nature would not have it otherwise. Affection in a woman is born of her inherent desire to give of herself to the fullest. When she has been made to suffer every penalty, her affection can be deepest. She may begin by having the most venomous hatred of the one who has immolated her, but if the immolation continue over a period of time as a conjugal program, her heart seems to follow the odic force that has been wrenched from her and she begins to feel that she belongs spiritually where her virtue reposes. Gradually and without undue eroticism, her venom dissolves and she reconciles herself to becoming at least the physical polarity of the one who has preferred her. Being preferred carries a mystical compensation for indignities she was first made to suffer. Of course I'm considering here a preferment that is genuine, for her person alone

and none other. A woman's privacy is so incontestably wrapped up with her emotions that yielding the one—or being forced to yield it—means yielding the other. Every dramatic author is aware of this sweet paradox in feminine human nature, if he be of mature observation in the feminine verities. Great masses of women fight this paradox in their natures with a blind indignation, but too often the vehemence of their resentment only serves as proof of their psychological acknowledgment of it. It has been the basis of the plots of ten thousand plays and novels—which in the last analysis were only one plot . . . “He seized her, bore her away, made her his physical mate whether she liked it or not, and she succumbed to her love for him so that when freedom became her choice she preferred to remain his Love Captive permanently.”

Why and Wherein romantic love comes of these emotional vicissitudes, and what the price is that Woman pays for long-continued polarity, is therefore the next lengthy dissertation to be considered in this series.

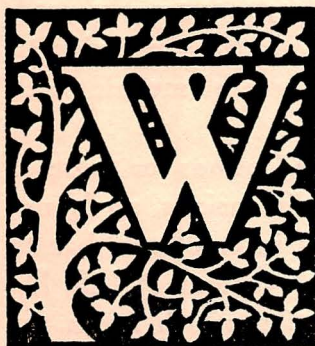
I was astonished to discover that Romantic Love and Feminine Affection might be derived of different compounds, given different circumstances. Further, that the Mentoring Intellects with whom I was in touch resolved even romantic love into different values than I had up till then suspected.

Here is the transcript on Romance and Affection, headed now in my archives: “How Morals Began” . . .

HOW MORALS BEGAN

THE REVELATION

How Morals Began



COME to you, dwelling among you for a sojourn in intellect, instructing you of earthly reasons why there are errors and misunderstandings in your conclusions as to the reasons for mortal attachments. Specifically we refer to sentimental attachments. Let us consider the matters of Love and Affection this hour and wherein you have erred in beholding their fullness.

Love, dearly beloved brother, is wrongly defined when applied to that attraction which Man has for Woman, and Woman has for Man, when in the maturity of their years they come into union as Owner and Concubine, or Lover and Sweetheart, or Husband and Wife. These have been the relationships between the two sexes up across the generations of which we have knowledge. Likewise do not forget the Owner-Concubine status still maintains throughout vast portions of your earth at present, Woman being virtually the sex-property of

Man. We look at all races, in all countries, in expounding a relationship of this character. You cannot squeamishly regard your own connubial culture as being the only culture maintaining among the man-race of the present.

Love is commonly appraised and estimated as an Affection, and the two terms Love and Affection have become so closely interwoven, and synonymously used, that there is almost a breach of etiquette in trying to think of them as having separateness of meaning and individuality of essence.

Love is that term which we of the Cosmos, or those of us now in the more complicated dimensions, apply not to sex attraction with its displays in emotions, but to the great forward and upward Movement of Life Divine in propagation and propellation which keeps the universe in existence. It is Cause and Effect in one—a constructive, forward-surging, beneficent force, in that it involves all things and brings them into harmony. You have been enlightened in our previous discourses as to how the Divine Law exercises to bring about harmony in all, and throughout all, the created universe. This is true love of the highest type. Thereby do you correctly bring the term Love to apply to the relationship between Man and Woman in that there DOES accrue harmony between the adult persons who bring their twin careers into the one alignment by exercising the emotional and conservative factors of the sex rela-

tion on one another in the marital relationship. But to speak of the sex attraction, or even the motives or forces behind it, as true Love—and the only Love there is—is both false and damaging to the concepts of it in their purity of application.

Look at it in this way—



THE UNIVERSE must have some force behind it to hold it together, some vital principle that keeps it in motion. The whole world of materials as you know it being only Energy—that is, a form of motion by etheric substances manifesting at various speeds or frequencies—it follows that if this force behind Motion were halted or withdrawn, the entire universe would drop apart in the flash of an eye. Cosmos would return to its original state of Pure Consciousness, formless or quiescent. ¶ To illustrate, think of a barrel of oil that has become ignited by a spark of fire. It flames upward and “burns”, as you say, so long as the oil endures under conflagration. Now the oil in process of burning is not Fire, although Fire results when the oil burns and the result is combustion when oil and fire meet. Take away the oil and there would be neither fire nor combustion in the strict sense of terms.

Love might be likened to the oil in the barrel. If the barrel were miraculous and could replenish its oil in some manner, the fire would burn on forever and men

would accept that Fire in this special instance was a natural part of oil when confined in a barrel. It might even become a principle of physics that when oil was poured into a barrel, continuous fire resulted. In time learned professors would deliver lectures on their own sagacities in discovering the connection between barrel, oil, and fire.

Now liken the barrel of burning oil, inexhaustible in supply, to the Self-Aware Universe of materialistic creation, but put the definition of Love in terms of the combustion resulting when the oil-supply is boundless, and you get a more or less workable analogy for what we are striving to express.

Love in its essence is not so much a principle, or condition, as it is a State of Force, or an attempt on the part of the Universal Idea to keep the universe burning, so that it will not go out and the sublime holocaust of life turn into the smoke and ashes of the blind and inarticulate Consciousness from which the whole proceeded in the first place.

Love is a force making for a condition!

If we could always translate Love in terms of an urge for self-awareness to sublimity, we would perhaps have as apt a definition as could be described in mortal terminology. Instead of which, what do men do? They confuse this Colossal Combustion of the Absolute with sex rapture, miscall it Romance, use it synonymously with Affection—or habits of thinking and living re-

duced to sentimental status—and generally conceive of it as anything that has an amative or sentimental tinge. The universe has benefited from Love as the great dynamic galvanism toward ever-evolving Self-Awareness, and we might say gotten an agreeable sensation from being alive—if such a thing is possible to imagine. Love is therefore emasculated and wrongly interpreted from the cradle to the grave, and men go on from error to error, magnifying its possibilities and powers all out of proportion to its original significance.

Try to reconstruct your idea of Love to this altered concept: That it is the impellation behind ALL forces that manifest anywhere in the universe in any form, generally called by science, Energy. Transpose Love and Energy synonymously, if you will, when Energy proceeds out of the Divine Afflatus—as all true energy does—but have an end to truckling to sentimentality and misinterpreting Love in terms of volatile affection and sentimental hocus-pocus.

Love is a dynamic aggravation in Cosmic stuffs that produces what you know as materials---no more, no less!



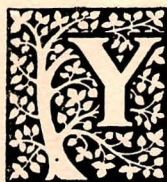
OW TAKING up the various forms of it under the misrepresentations that men allot to it, the first form or aspect we have to consider this hour is the Sex Attraction called "Romantic Devotion", or the sentimentalized ideal transcribed in terms of sex adoration. Why indeed, should the sexes be "attracted" to one another to a degree that given men ensouled in physical organisms become well-nigh obsessed with obtaining given women-souls as their mates, and given women prostrate themselves almost to abnegation in the reciprocity of wanting given men to acquire them and maintain everlasting companionship with them?

Let us inject this principle into our thesis—

Men and women do not Love one another in the correct root meaning of the term, any more than they can be said to give life or impelling force to each other along the lines we have laid down for the continuation of the universe. We say unto you considerably, . . . you cannot LOVE a given person, regardless of sex, or regardless of who wishes or essays to do the loving, because Love is not a bestowing of anything but Self-Conscious Energy toward a condition or result that has as its essence the function toward Awareness.

Love cannot be used as a verb therefore. It is strictly a noun denoting a "Force of Creation"—or rather behind creation—impelling toward the material display. A mother might be said to "love" her child in that she

supplies it to a certain degree with the life factors of energetic physical equipment. But "loving" it in the sense of pouring out sentiment or affection is so wrong a concept that the root meaning of the term is being lost sight of—to the detriment of the principles involved. That, by the way, is why we are so insistent that society should get a new concept of Love.



YOU, as a man, cannot "love" a woman, we say, because you cannot supply or contribute one iota of that dynamic energy that makes her what she is when you take her in your arms. You feel passion for her, and out of long continued association with her may come Affection—or rather, perfect alignment of habit and opportunity for mutual offices one toward the other. But "love" of women, and "love" of men, should be abolished or discarded in considering Love as those consider it who are Masters of the Wisdom . . .

Now the attraction which the sexes have for each other is twofold in character, or rather, it is made up of two independent halves of interest urging toward mutual companionship and birth of offspring.

The first half is spiritual. That is, the attraction which the two souls have for each other is spiritual, regardless of whether or not they be equipped with physical bodies adequate for expression. The Life Principle is working out of two people, recognizing each other sub-

consciously as having had prenatal associations of one sort or another, and they are coming together in the current life-cycle to work out that portion of their destinies wherein they are mutually concerned. That is, of course, the biggest factor in sex attraction and accounts for the various confusions and irrelevant unions unexplainable otherwise, which you see occurring all about you. ¶ The second half of the motivation behind sex attraction is less idealistic. It is the pure Biologic Function manifesting toward achievement for the physical continuation of the species. Society does not like to talk about this carelessly for a queer, queer reason that is not generally interpreted and understood. Let us examine it in all good taste and see what we discover . . . Why does not society enjoy discussing openly and frankly the physical side of the sex relationship? Why do you not make common property in your speech and culture of the acts and processes by which new bodies are produced for soul occupancy on the earth plane? In other words, where does Shame come from? What is Prudery? What are Morals, and where did they originate? Let us take them in reverse order and discuss them forward—as we must to arrive at any degree of intelligent understanding of why you are so squeamish about the most cardinal facts of mortal existence?



MORALS are peculiar in this, that they are modifications OF conduct, or rather, rules and regulations FOR conduct, that shall preserve the social state in the pure meaning in which it was originally launched.

In other words, Morals, strictly speaking, are the blanket carrying-out of the social principles derived from some unique interpretation of sociology that carried—or intended to carry—an intellectual difference in ways and customs for a given race of people to fulfill a special destiny.

Let us put it in simpler terms.

Morals say to the individual that at a certain time in history an individual or group of individuals either conceived or received an idea, the working out of which in social conduct should represent a grade of behavior within the general conduct of the species, that a definite benefaction should be arrived at. The resultant conduct may or may not represent the benefaction intended, that is beside the point. The idea is launched as a sort of test—or experiment. It runs its course, or is interrupted by other systems of conduct, but while it endures on the stage of human activity it stands for a certain thing which all men are to recognize and accept. The peculiarities of the “unique idea”, the extent to which they were successful or wrought the effect desired, have nothing to do with the fact that such ideas must be gone through, and thoroughly tested and

worked out, that the race may have before it concrete illustrations in facts, to guide it in making up its historical record of achievements, that those who follow after may profit in their conduct by the principles thus exhibited. Try to get this accurately—

Ideas coming into your three-dimensional world in the form of great social compacts or inspirational suggestions wrought in actual behavior, are tantamount to this: The execution in mortality of programs definitely determined upon by those in Higher Dimensions—in order to learn how humanity will react, and what will be the outcome, from various phases of philosophical assumption.

The world which you are now inhabiting has seen countless instances of these epochal happenings in the form that it labels Civilizations or Cultures. The oldest of which you have any note today was the Babylonian, in which society was composed of the Father-God principle determined by earthly edicts of Thought Incarnate through the monarch. This followed through into the Egyptian but split in diversity of personalities for expression when the first idea of "gods" was born. This was brought to highest flower under the Greek and Roman dispensations—when the deification of Beauty was tried out and found to have excellent aspects, blended into the cultures of later dispensations. Then, at the time of the Pharaohs, the Hebraic idea of Jehovah came into form, lauding the Leader of the Spiritual Host as

the Supreme Being. This idea ran its course, the Hebrews rose to power for a time in a specific locality, and over a panorama of generations it has reached its flower in the Christianity of today.

We are attempting to show that up across the ages the Divine Principle has worked in what might be called sequences operating concurrently, sometimes consecutively, sometimes blending into each other, but all to this end: That humanity might test out certain social ideas, political and sociological, to see what was best for the human species as a spiritual whole. But the race in each instance of specialized culture had to have bounds and limitations set upon it to assure the maintenance of the idea in purity.

These fiats perfected Morals—as you have come to know them.



STRANGE as it may seem to many of you who have never had your attention called to these matters, Morals have little or nothing to do with the chastities or continent virtues of the individual, male or female. Morals comes from the Latin word "mores" (pronounced more-rays) meaning Manners. And Manners in root meaning refer to those habits of a people that render them distinct and separate from any other classification within the species.

You cannot have a people as a whole "moral" in the

sense of entire species being chaste. That would be absurdity. But you CAN have a people pure, clean, and distinct in the separateness and individuality of their culture. In this sense they can be said correctly to be "moral." ¶ Now the application of the term "morals" to the relationships between men and women—as your western world knows Morals today—is purely a Nordic interpretation of its culture derived from days of feudalism, and colored by Hebraic interpretations of womanly chastity.

The ancient lords and barons brought about such anomaly in human thinking. It was noticeable among such ruling classes that murder and rapine were so prevalent that something had to be done to keep the racial strain—and more particularly the family unit—essentially clean. Society was organized upon a basis of considering Woman the legitimate loot of war and the pawn of peace. These old lords and barons gradually imbued their subjects with the idea that what they as an aristocracy did, their people must emulate.

Thus it came about that some means and method had to be found for preserving the chastity of womanhood for the preservation of the pure family blood. Religion was powerless, for religion had gone down to such a low ebb that the clergy were mere tools of the more rapacious pillagers. This condition of affairs grew so bad that this "aristocracy" resorted to all sorts of ludicrous experiments. Poisons were perfected which were ac-

claimed as preventing any amorous desire with anyone but the person administering them. Women were locked in dungeons and turrets during the absence of princes, or kept under guard of eunuchs. All of it gradually inculcated in the mass mind of humankind the phenomenon known to you today as Prudery.

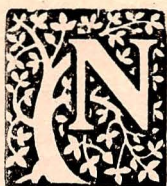
Prudery was a false evaluation of the rights of Man to the feminine person, presupposing Woman to be false, promiscuous, and vile. Woman, it was believed, was promiscuous by her natural adeptship in the arts of incontinence and seduction. She was terrified within an inch of her life for the most natural and normal urges toward self-expression. Ever the brunt of circumstance, she had this presumption of her own lewdity so ingrained into her hapless consciousness that she marked her offspring, generation by generation, with the same artless and witless interpretations of the most natural and God-given urges. All of which, of course, was by no means confined to the Frankish peoples.

It merely came to a dramatic head in your own era and has since persisted in prenatal questionings that evidenced in mortal life in terms of self-immolation, until you now have what your psychologists call a Conditioned Reflex in the spiritual composition of womanhood. This takes the form of making it spiritually impossible for her to display too much of her unadorned charm to Man without instinctive fear of the result—born of vague and indistinct memories of chastisements

inflicted when Man miscalculated his masculine "rights" . . . Furthermore, clothing peculiar to cold climates necessitated the draping of the person from neck to ankles. This also contributed its share toward those false notions of what constituted propriety, since it enhanced curiosity to a vicious degree and made the female person assume undue importance in the masculine imagination.

Out of the miasma of conduct you have brought down to you the general summary in terms of a prudish dislike of anything savoring of wanton display. You like to hoax yourselves, like the barons of old, that by taking extreme measures in your imaginations, you have thereby accomplished the impossible and stifled your instincts by a general denial of them in your social conduct. You know in truth that much of it is false but you fear the results of the untried or proven, and any substitute that will hold up to you a "Mantle of Iridescent Anomaly" for your images of what is right and wrong, gains your herd support and assimilation.

People have come to believe, in other words, that the absence of any appearance of wrong, actualizes right. Time and again they have withdrawn into themselves when they were uncertain of their grounds as to the so-called "moral" practices, and you have the spectacle of men as well as races performing abominations of intellect—not to mention physical selves—to circumvent life's facts.



OW NONE of this should be taken as any approbation of Lust or for unlawful imageries of certain practices that hold out no hope of improvement to the spiritual side of your natures. What we would make plain to you in considering the proper relationships between men and women, is this: Woman has always considered herself Man's equal in any gesture of endeavor except that which precipitates motherhood. She has arrived at a correct evaluation of her own importance to Man as his complementing Soul-Half—for which he is hunting up the serried life-cycles. But she has never quite brought herself to realize that out of the miasma of wrong thinking on the subject—of which she has been the helpless victim—there is a principle which it devolves upon her to recognize.

The biological as well as the spiritual relation between Man and Woman is a natural and normal ordination of Divinity, whereby the race is perpetuated. She is made to perform her role negatively, after a fashion, because she is the "constituent to polarity" with the aggressive and bombastic temperament that comes into physical life as Man. But being negative in this sense by no means indicates the extinction of her own positive attributes as a creation. She must awaken to the fact that she is more necessary to Man in physical life than Man is to her, although this does not follow on other planes of consciousness—where she assumes a role that

is almost the exact opposite of what you find in earth-life. ¶ Woman, by the very nature of her motherhood function, is what might be called the "precursor of all event" in your earth-world. A precursor means fore-runner, a harbinger. As we use the term, we mean she is the vehicle through which all event occurs. Having given life to event.—as we shall expound to you in a coming paper—her role is one of passivity to a degree, throughout its endurance. You can see that this is true from observation of the most ordinary facts in day-to-day living. Woman instigates and contributes. Man actualizes. That is, he executes and performs according to the attributes which he sees mirrored in Woman. Man, you must remember—that is, Masculinity—is a "principle of behaviorism" undergoing actualization in carnate substance. Woman is another principle. Change them about as you will, you may only get the attraction which you call Love in its strongest and deepest form, when each is the most vigorous embodiment of his or her principle. Man is Man to the end of time. Woman is woman likewise. As such they must ever be, until they consummate their final coalescence within the Body of the Almighty.

What you wrongly call Love therefore, is keen perception of this embodiment in respect to polarity. And while this may seem to some of you like an academic equation, it is by no means such when you are called to consider the alterations now occurring within your

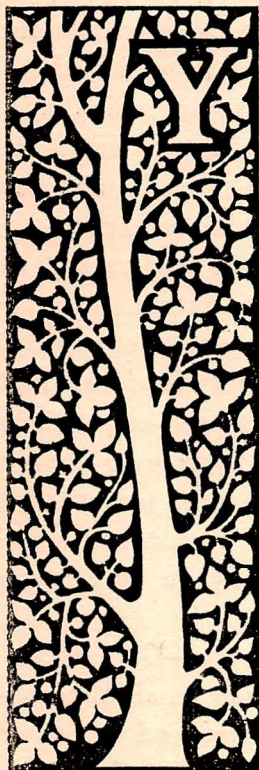
culture that now baffle and dismay you.

Just as you have read wrongly the true essence of morality, so you are reading wrongly the readjustments which men and women are now performing in anticipation of a new concept of society shortly to become of consequence on your earth . .

REPENT AT LEISURE



REPENT AT LEISURE



EARS are here when society appears decadent, when the family as a unit no longer is considered of major consequence, when parents are no longer assumed to be the major instructors of the young, and a mounting divorce rate suggests polygamy on an arrangement of one marriage at a time.

Those of an older and more sedate generation are perturbed by such maneuvering. It is comforting to turn to the higher expoundings and be informed from the angle of the Loftier Octaves that society is not decadent, that the family is not being disastrously assailed, and that a condition that seems to be polygamy in installments is the workings out of some happier cosmic

program. It is thrice comforting to come into complete realization that events happening on this planet, and social changes portended, are truthfully the results of laboratory work by intellects of a high order of Spirit and that new and advanced relationships between adults indicate an increased measure of freedom.

This world is filled with millions of people who are frightfully unhappy in their domestic relationships, seeking to break their marital bonds, and wondering what sort of God lets a society exist in which these frightful misalliances work such havoc on individuals. The time is coming when millions are due to know intelligently why they enter the unions they do, and see the significances of them in moral enhancements.

The old adage had it, "Marry in haste and repent at leisure," thereby indicating to what an extent the average lot of people attributed matrimony to propinquity, chance, purblind searchings for sex satisfactions. But we are left to wonder, after studying the expositions of these Higher Mentors, if there truly is ever such a thing as "marrying in haste." If the vast majority of these unions happen at the behest of prenatal arrangement, then neither haste nor leisure figure very much in it.

Love itself is the great actualizing force—Divine Concussion might be better—which brought us all into consciousness in a world of formal reality, and when we speak of Romantic Love, what we truly mean is the an-

ticipation of spiritual polarity when forces touch with expectation of eventual fusion. When we find it, we are happy. We are "mated", we say. We stay married to that opposite soul-half through poverty, wars, famine, pestilence, and the romantic enticements of the lady at the next office desk or the younger and handsomer man who comes around selling brushes in the employ of one Fuller. And when physical death severs the mortal contact, we are truly inconsolable. Now just what does all of it mean in confronting the sex quandaries of day to day life?



IT GOES without argument that the problems of any given day or moment are only problems when there is obstruction, frustration, or recognized dissatisfaction. Which in turn means that the query may be posed: Is all marital dissatisfaction, unhappiness, incompatibility, and ultimate divorce to be laid on the doorstep of the rationalization that the participating parties are not soul-halves, but halves of souls whose counterparts are elsewhere, or not in life, or married to other persons? Are all the happy and compatible marriages an attestment that the two soul-halves involved belong to one another, and what can be done about it if the situation is otherwise?

Putting the question to my mentors, as I did repeatedly in the early days of my enlightenment, I was told that

in a majority of cases happy and compatible unions did signify such cosmic complement. But by no means was it true that married life for and between polarities—meaning Man and Woman halves—was automatically any bed of roses, that they never uttered an unkind word to one another, never engaged in a difference of opinion, never wanted to go North when the other wanted to go South. Human nature is human nature. The physical or organic blood strains through which each half may have gotten itself rendered fleshly in the current incarnation, give individuality . . . and individuality cannot be individuality and not project preferences that make for a difference of opinion. But expression of individuality is a far cry from shrewishness, rancor, and bellicose rivalries that have a callous vanity as their base. And never forget too, that sometimes the worst belligerencies can arise from one's solicitude for another, and concernment that a given policy must work out adversely to a loved one's good fortune. What the higher counselors sought to impress on me, looking back at the whole agenda of instruction covering twenty-five years, was the quality of intelligence that true soul-halves displayed toward one another, the inherent understanding of the other's conflicts and problems, the thing I might best describe as Instinctive Spiritual Affability—that comes when one vibrates on the same frequency with another. This is the true qualification making for identity. And it is something to be

acknowledged more than discovered. Meaning that it is never a product of connivance.

You know your soul-half when you come upon him or her by a haunting sense of familiarity with his or her personality. What occurs subsequently, working out the karmas of one or both, is detail.



WHEN HOW does it happen, one is prone to inquire, that the misalliances seem to persist, granted that intellectually one concedes the possibility of possessing a duplicate somewhere in the earthly scene?

Or how does it happen that given men and women go through the entire ordeal of mortality and never once contact any soul that by the remotest stretch of the imagination they can envision as prototypes of themselves? Why do we not go unerringly to our "soul mates", and marry them out of hand and "live happily ever after"—through long cycles of lives?

In other words, why do we not have the same soul-complements with us in regularity, life upon life?

I would say that the answer seems to be found in the fact that these halves, going through separate physical experiences, take different quantities of spiritual profit unto themselves in their inward development. This means that life by life they will not, because they cannot, keep the same velocity of stride. One may forge ahead, or drop behind, the other.

To readjust the balance, one may go into life for a definite domestic experience with the complementing soul-half of some other person, to get from the propinquities of marriage—or parenthood—the needed experiencing to catch up with the one who has forged ahead. It may not necessarily follow that such experiencing is to take the form of a bed of roses. It may often take the form of a bed of thistles, since it is from sweating out unpleasant experiences that the soul profits most in spiritual wisdom.

I don't wish, thus early in this book, to assume to settle all imponderables of the marital relationship. But I do want, at this point, to direct attention to the reasonable certainty—after the aforesaid quarter-century of enlightenment—that no connubial alliance occurs, or no man has an "affair" with a woman, or a woman with a man, trivial or serious, that does not have its basis in prenatal arrangements for an expected increment. More and more I am coming to be convinced that this is a world of positive Cause and Effect—meaning that it is a world in which the element of Chance plays an almost nonexistent role.

A man may glimpse a pretty face at a dance, fancy himself attracted by the pulchritude displayed, connive an introduction, and precipitate a drama that seems to alter the lives of dozens of human beings in their consequential roles as progeny. Or a woman may start across a railroad track, catch her dainty shoe-heel in a switch,

be rescued by a handsome young salesman whom she subsequently marries and lives an ideal connubial existence. But what brought the man to the dance, to say nothing of how or what was responsible for that particular woman of the pretty face likewise being in attendance? If the woman crossing the railroad tracks just before the traffic gates lowered, had been wearing a different kind of shoe, or if the handsome young salesman had been a married man with seven children and a bulbous nose that indicated periodic indulgences in gin, "romance" would not have resulted in either case. The answer seems to be found in the fact that each of these soul-halves, going through separate physical experiences, takes different quantities of spiritual profit unto themselves for their inner development. But if the vibratory bond operate between those who "belong together," it will exert a magnetic pull of a mystical sort that unerringly brings the right girl to that dance or the handsome, young salesman to the railroad crossing. The meeting comes off, the hearts of both are "smitten"—when truly it is their cosmic memories that are smitten—and the "romance" grows apace. I doubt very much that any two people—male and female—got together before entering mortality and said, "I'll meet you at the Odd Fellows' Dance at Sioux Falls, South Dakota, of a June night when we're both twenty-four," or, "I'll catch my shoe heel in a railroad frog at the traffic gates in Reading, Pennsylvania, when you're

forty-five and I'm thirty-nine." Their vibratory rate being similar because of their previously established polarities, they are sending out "calls" to each other, with distance no factor, and their behavior responds. If they had not met at a dance they would have met in a theatre when she dropped her compact bag and he picked it up for her, or in a department store where she was buying linens for her sister's wedding and he was looking for curtain material for his maiden aunt's summer cottage. The steady "beat" of an amatory vibration decrees that the meeting and contact shall be consummated.

And yet it is poor consolation for the raveled end of a might-have-been romance that has failed to catch a man, or the frayed exhibit of a bachelor obsession that could not draw smiles from a dozen bathing beauties if he were the Judge. How alibi the heartache—and too frequently heartbreak—of the lonely soul for whom no bouquets have ever been bought or thrown, and for whom no telephone ever rang of a rainy afternoon? How account, with any degree of reliability, for the polarity-partner who merely is not in life at all? Why should mismatings with other soul-halves be the apparent penalty for the absence of an affinity for whom one hungers with almost an agony?

It harks back to the circumstance that the true soul-half may not be in earth-life at all; he or she may be vacationing from mortality, while the laggardly one goes through a bitter domestic experience to acquire

what he lacks. Sometimes, I have observed, both will go into life at the same time—with the prearrangement that they are not to meet under any circumstances in mortality, that each may have experience with the propinquity of other temperaments—and yet both come out of life at about the same time, so as to spend allotments of eternity together on planes of Thought. No hard and fast rule suffices. But the process is proven again and again by the numbers of times that complementing souls do come into life and find each other and mate with a perfection that drives the unhappily-mated to despair. Theirs is HOLY matrimony with a vengeance. Of such are all the classical romances of antiquity, as our Mentor has told us.



CONSIDERED from this basis, therefore, we can see where the biblical assertion originated, that Marriages were “made in heaven.” True marriage is the realization—or acknowledgment—of the bond existing between the two halves of the Major Soul, that they are integral parts or components, that the bond between them can never be severed because it is a vibratory bond and so long as the vibrations endure each is bound to respond. This kind of “holy marriage” is made in heaven because it means the perfect soul was created outside the finite world and splitting into halves for the greater self-awareness through Polarity is mere-

ly an incident for special profit during lives ahead. The greater lesson we should take unto ourselves, however, is the declaration that no matter how society looks to us at the moment, our species as a species is NOT decadent and what we are perceiving in drastic social alteration is the discarding of one form of worn-out culture for a newer and ostensibly better.

It is hard for us to accept that any new order coming in CAN be better, steeped as we are in all sorts of earlier fixations about the virtues of that culture of which we are most familiar. The chief trouble is, that we cannot see clearly any new basis for the structure on which society is to be reconstructed. Society, we think, must do these things purblindly. But all of us can deepen our faith in Almighty Providence and these social engineers and sociologists who have been ages working out the spiritual fiats of the Almighty, and try patiently and industriously to discern the end that has been chosen for the next great upward spurt.

When we truly get this observant attribute worked into consciousness and ideology—when we truly BELIEVE it, as we say—we can view the vast complications and alterations through which society is proceeding, with a more consoling tranquillity. We can, each of us, become sacred philosophers in our hearts, and save ourselves the exhausting expenditure of nervous and mental energy that is the cost of our concern that the race may be headed for the precipice of Extinction. Such

notions are evidence of childish ignorance in cosmic transactions. We must get it into our heads, no matter what individual or public problem bids for our attention, that each person, each nation, or each race existing today in the aspect in which we behold it, is working out a definite destiny with a well-nigh mathematical precision, to reap the increment from specialized experiences.

Many a husband would get a wholly altered view of his domestic responsibilities if he could do that. Many a harassed wife would be able to tolerate indignities or shortcomings from the man to whom she is married, if she could competently understand that she finds herself in her situation because she has a definite mission to perform either to him or to herself, that she made arrangements Long Ago to pass through this connubial experience and that out of it will come profit to stand her in good stead in future. If either are giving themselves turns with persons of opposite gender who are not complements, it is because such unions serve to heighten their degree of appreciation of the right partner when he or she reappears.

Morals are the cultural and spiritual standards of a people by which they preserve such philosophical integrities while the given civilization of the era is having its run. No one can say, not at least from the angle of this plane's observation, whether or not one civilization is better than another, because we cannot see in totality

the educating and profiting phase of its reactions on spirit. Any civilization that helps its human members to grow in the slightest degree spiritually, is good. If one civilization helps its members to grow faster or greater than another civilization, we might say that one was an improvement on the other. But we must be participants in them all to obtain the perfectly rounded education in what they have to bestow on us.

One of the big things I have had impressed on me from the commencement of this instruction has been the assurance that NO EXPERIENCE IS PURPOSELESS. Still, men and women do find themselves embroiled in connubial relationships after what seems a too-brief acquaintance with each other in this life and ask themselves later in sober reflection how it could have happened? The question arises, should we reserve such people for special consideration, look upon them as impulsively peculiar, and analyze and dissect them as emotional curiosities, or should we acknowledge that such instances are the most positive attestments of higher prenatal planning?

Listen to a paper that came to me many years ago on the subject of Force of Circumstances effecting many of our most vital relationships. Perchance it may offer additional light to confused people as to why lifelong unions mature from what seem to be the most transient and trivial of contacts.

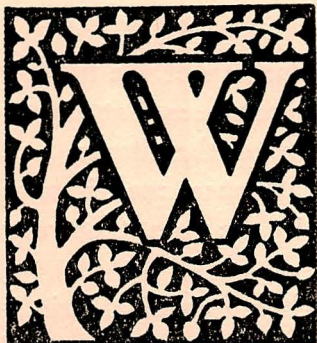
There actually seem to be situations precipitated in

many lives when the effect of transient and trivial relationships stacks up as a karmic lesson of itself. If such is the case, we can essay a more considerate and tolerant attitude toward the very fact of impulse and impetuosity as factors in our great mundane curriculum of education.

LOVE'S RIGHT TO PRIVACY

THE REVELATION

Love's Right to Privacy



WE HAVE told you that Love, as men commonly understand it, is subject to certain conditions or modifications that have their births—all of them—in “force of circumstances.” If two people who might be symbolized as the race in the accumulate are what the world calls “happy” in prearrangements of a connubial nature—mated, in other words, temperamentally and organically, and in perfect orientation to the worldly environment—would it surprise you to have us tell you that “love” as an emotional phenomenon would probably never take place? We are going to get down with you into several aspects of the intimate relations between men and women that you may never previously have heard discussed. Remember that we on the Higher Vantage Points are in position to see those relationships in their sublimated concretions—their overall effects on permanent character building—that you cannot discern because encased in your flesh.

We tell you that the emotional disturbance that earth people experience and which they callously and carelessly describe by the term of Love, is ever the answer to a need—or to put it more crassly, food for a hunger. In that it does feed a hunger, you have the logical right to inquire about such hunger and understand maturely how and why it is fed.

Try to comprehend this—

Connubial love is actually a supplanting of the human ego with a stronger Force of Circumstances that argues for the temperamental completion of the drama that was first solicited. If this seems abstruse, read it over until you get it . . . and do not miss the point that your IQ is involved.

What is Force of Circumstances but a cardinal principle of the universe that you not only accept . . . and make the most of, but make the best of, in the day to day way? ¶ We are going to read you this from a Cosmic book compiled by a Great Intellect whom you may possibly recognize. This is what he says—

“The lover and complementing paramour are the combined product of intertwined lives seeking expression in the fundamental principles of the union. This union is percussive and repercussive. It is made up of a plan, or plans, whereby two souls take it upon themselves to SPEED themselves in development by going along with one another in concurrent fact. But they will not do this consciously in effort, for then the way would not

be blocked—which makes the dressings of circumstance something to be looked at with the Eye of Appraisal before acquiring either covering or adornment.

“The right of the soul to say what it shall do, is the right and essence of all divine concept. But two people may elect to pursue a given course together for a life, or for a number of lives, perhaps permanently, absolutely agreeing to merge into and become one soul eventually, by a process not understandable to those of you who have not arrived at any degree of Oneness or unity within your own impulses.

“These souls are not omnipotent of power or function to gain to a knowledge of what is best in their separate careers. Therefore they say in effect: ‘You observe me, and I observe you. We go along together for a given distance and if sobeit the observation is in its essence accurate, and we conceive it each of ourselves so that we sense profit of interpretation from such association, we will continue the relationship indefinitely. If sobeit we find that relationship so mutual of benefit that we accelerate our souls’ growth faster and faster out of such comradeship, what need can there ever be for separation?

“We were two ideas, each one enhanced by his perceptions. Now we become One Idea, perfectly self-conscious, but so amalgamated that we cannot conceive of such profit alone. Therefore we continue to infinity, and the end is blessed in that we have arrived at a state

of union with divine principle in eternal tranquillity.' ”
This is often the sort of thing that happens when one soul-half has committed irretrievable blunders and slips back into the great Ocean of Spirit with identity destroyed. Would it be equitable in divine jurisprudence for the opposite soul-half to be dragged back to lost identity with the recalcitrant one, who like a Siamese Twin had to suffer the aberrations or disintegrations of the erring partner?
It picks up and goes on with another.



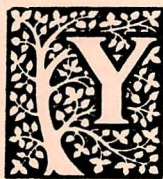
THUS, beloved, you have a set of circumstances motivated by lover and paramour—whether ceremonially wedded or not is immaterial to Cosmos—who find delight in one another, do one another inestimable service, and end by a fusion of emotional regard for each other that approximates the true union of the separated soul-halves of the normal Adamu registration as originally planned in Divine Fiat. For this thing has happened—

Notice has been served throughout the Cosmos by the lights from their auras, or Light Bodies, that these have blended in purpose to fulfill a great destiny by entranced meditation on one another's assets. And all persons are to take note that separation of these, or injury to such union, is actually a crime against a great cosmic principle.

Incidentally, we can interpolate that this same signal flashes to denizens of Cosmos in respect to all persons, male and female, who elect to abide in one another's ecstasies. It is one of the gravest of cosmic crimes to "break up a love-affair" or cause critical obstructions to be placed in its way, where and when two persons have elected to take one another for better or for worse and strive to work out their destinies in a permanent program of inter-soul criticism.

When two people come together in love, sincerely and earnestly, their union is the affair of no one but themselves. No one is to criticize, no one is to offer advice, no one is to spread rancorous comment on the legal status of their association. A man-soul (or half-soul) and a woman-soul (or half-soul) sensing attraction in each other and coming together in spiritual association command inviolate privacy in respect to their aims and concerns. The Almighty is judging no one but the two half-souls involved for their intimacy, and theirs be the penalty and theirs be the forfeit in event affairs are bungled—or do not come up to original expectations. We cannot impress this upon you too strongly. Two lovers, in the essence of the practice of their love, are giving fore-announcement of Divine Harmony brought down upon the earth-plane, and the adhesion of their physical selves in the situation you call Intimacy should enhance the understanding of those who observe their condition, quite as much as their aura-lights announce

their purpose in the perpetuation of such harmonies for permanent profitings.



YOU CANNOT have a lover and complementing paramour on any other basis. True, there are cases where the contact is strictly physical, but that is a purblind searching for the selected and compacted union-soul that has not yet appeared in circumstance. No matter how gross the contact in the liaison, bear you in mind that the Principle of Anticipation is working out. ¶ What we are expounding to you in all this, you should recognize, is the motivation in its true spiritual essence that makes for what you term promiscuous love affairs with chance acquaintances. A principle and a process is working out where the grosser the gradation of the contact, the sharper does the sublimated soul sense the hunger for the True One, because of whom this contact has been foreordained.

The True One has not appeared. The True One may never appear—literally—in the present life. It can happen, and has happened in millions of cases, that the True One has reversed its direction on the cosmic grade and found himself or herself chuting back toward the ocean of Nameless Spirit. What results is a substitute—or what is called in your dramatic term, a “stand-in”—for the missing one or the defecting one. We are releasing a sort of cosmic secret when we tell you that

practically everyone makes such compacts before coming into life, with those of the opposite sex—who are to go along with him, either to enhance a union already begun or to start a new one on a sentimental basis. This union, once begun, works in conduct according to the natures of the parties involved, in the sets of circumstances into which they may plunge themselves. ¶ We tell you emphatically, it is all a part of the Life Plan, sometimes more essential than any other lesson derived from interpretation of the Life Principle in action. Two mismated half-souls may “make a deal” with each other, that they will carry on toward each other according to the preferments of previous commitments that have gone astray. When the commitments have truly gone astray, the situation is tragic. But these substitutes function in the role of the defaulting one. And all of it is nobody’s business but their own.

Two people meet by apparent “chance” and marry—or they meet and do not marry. The marriage act is superfluous of itself in the estimates of the higher cosmic considerations—a purely social contrivance for purposes of cultural lubricity. Of itself, any True Marriage takes place in an instant—the instant of recognition that there was profit to be gained by two people so conducting themselves that they reperculated on one another and decided within themselves that their temperaments received profit from impingement on one another. But wait!



HERE COMES a time in the life program—or in the Life Process—where one soul, or perhaps both, declare subconsciously . . . the vast realm in which all these decisions are made while in flesh, “I, or we, have erred in either our approachments or debouchments. We have come together, it is true, and derived some profit. But the profit is not perpetual. We have traveled a little way and found that the progress is not accelerated by being each in the presence of the other continually. So we part, that each may express himself to different advantage.”

One may say this without the other concurring. No matter. The only union is perfect union, otherwise there is debt and lack of equilibrium!

Now two people who have said this to each other are in a pitiable way if they have erred in their discernments of what they should have done to make the union palatable. For, after all, all unions are cosmically instigated and consciously kept unions, up to a certain degree of intelligent performance.

Two men and two women, let us say, come into life. Criss-crossed in circumstances—as it may seem to them in their personal predicaments—they nevertheless find one another and go on with their life partners properly sorted out. They enhance one another, as we have said, each unto the other, and form two perfectly mated couples. ¶ But the Force of Circumstance which brought

it all about is a finely postulated method of the God Principle expressing itself! . . .

Force of Circumstances is a condition—narrowing it down for simple delineation—as between two men and two women, where the principles of adjustment are rendered conscious by subconscious perceptions of fact.

Make no error here.

Your subconscious knows at all times everything there is to know pertaining to yourself and earth-life, life BY life. It is the perfect Memory Storehouse of what you have agreed to do and perform unto yourselves, unto your life-partners, or unto promiscuous partners, in the trial-and-error methods of conjugality toward anyone whom you contact in the way of romance, life upon life. It is your subconscious that tells you, by the way, from an overwhelming flood of reactive emotionalism or complementing enthusiasms, when you have found the one with whom you made the permanent and exclusive prenatal contract. Only, bear in mind that all persons do not make such prenatal contract. There will be lives in which the Opposite Party or Cosmic Polarity chooses to exist on the higher spiritual octaves and act as mentor in the earth-career of the loved one. Thus do you get the characteristic bachelors and spinsters. Or you get persons who form alliances with those of the opposite sex similarly fixed, the whole being based on the physiological premise. The True Cosmic Partners of these are probably "sitting it out" in the more

spiritualized dimensions, and the organically ensouled party has no spiritual urge to effect unions with any but upon the most materialistic or fleshly basis. Thus come Marriages of Accommodation, illicit "affairs" of the most temporary or ephemeral nature, where physical gratifications are sought and naught else. Or you may ask why there are so many cases of only one party to a romance loving greatly, with more or less indifference on the part of the one loved, even though both be present in flesh on the earth-side. We can almost make a blanket explanation for these relationships—The attraction is not a true one, but merely the memory of a personality so similar in essence that the two are confused. That is to say, the one who does the loving, or the one who does the lonely grieving in the bachelor or spinster state, or the one who enters an illicit liaison for fleshly gratifications only, has subconscious knowledge of a personality to whom and with whom he or she correctly belongs, who is so very similar for all ordinary purposes that the conscious mind refuses to make distinctions. The makeshift is little more than reaction to the Conditioned Reflex, however, and is too often abandoned with almost as much nonchalance as entered. But have you not observed that such love affairs, unless deliberately motivated to give a lesson to he or she who loves—that of continence or celibacy—are often resumed with persons of similar appearance, temperament or deportment?

In other words, the one who loves without the compensation of fullest reciprocity is conscious of the principle of Implied Union with a second soul who cannot be located for the moment, and in a sort of despair, or petulant impatience, it responds to a soul of similar tenor, characteristics, or cosmic employments. People resort to the oddest of substitutions when they feel the need of their complementing companions up the Cosmic Way and for one reason or another those companions are not at hand . . .



WE COULD go on with you almost ad infinitum, citing these substitutions—or causes for them—or psychological makeshifts to obtain such companionships vicariously. There is the case of what is called Unrequited Love, where the soul that is loved, be it that of man or woman, may recognize subconsciously that he or she is the better observer of the other from not allowing what we might describe as “continuity of concept” to intervene through that particular life-span, and may deliberately withhold recognition without realizing consciously that it is doing so. Thus do you find people who ask themselves, “Is it possible that I am ‘queer’, in that I cannot seem to connect with my proper life-partner?” The fact is, if the truth could be known, they do possess the proper life-partner so overwhelmingly

that fear and fright is their portion at his or her absence from flesh.

Then you have the case of the great social or philosophic leader of men whose personality seems to draw feminine quotients to him in insufferable quantities, earning the jealousy or even contempt of normal males whose careers are not so glamorous. Again society of your day blunders in its analysis of such circumstance. It is by no means true that some great magnet of personality is putting forth its influence to entice erotic females into his orbit of influence. It is a case of this outstanding personage, with his self-sufficiency of character, and brilliant cosmic history, having had great numbers of women in his eternal career who have become so close to him—one at a time—over untold generations that he has encompassed them into his leadership composition, making not one person but many a part of his ego or libido. Strong men, virile men, compassionate men, intellectual men, always attract similar attributes in women who wish to form alliance with these traits, and life by life they may have done so. Let them become precipitated into current incarnation with him and their former associations, loyalties, and allegiances come to the surface. Not recognizing one another consciously, they nevertheless operate with a commonalty of subconscious endeavor toward the dominant personality they have previously companioned, and the result is an apparent surfeit of feminine cooperation that ang-

ers the competitive male whose past lives have attracted but the one cosmic partner because of his mediocrity. The many women in a great man's life are merely the compilations of those who have been equally great with him in lives and careers that are long since history. Life by life he meets with these feminine helpers and assistants of previous careers, campaigns, or crusades—many of them famous in their own rights if they could but know it consciously—"cosmic conspirators for a loving purpose" and they enhance his personality to greater attainments.

This is equally true of all great artists. They get their perceptions from the cosmic criticisms derived from observations of souls who have traveled with them intimately, although not necessarily with the intention of co-mating with them permanently.



BE THAT as it may, the process of Force of Circumstances is the process of the Force of Character working on character, thus making up the universe. Naturally characters act on characters time and time again who have little or no cosmic business with one another. That should be expected in a complex state of social organization. You cannot live unto yourselves alone, even in a group. Taken by and large, however, the real motivating incitements in people's lives that throw their switches for them, sending them off on rails of spe-

cialized endeavor, are nothing but the complementing impulses that come from associations made beautiful by prearrangements.

You ask, why do you experience antagonisms at first to certain individuals of the opposite gender that may subsequently alter to a liking, if not a romantic affection? We tell you it has not truly been antagonism to start with. There was a foreordainment in your subconsciousness that you were to meet and know that person, and you feared the effects of the contact until you got yourself established in the sense of the association—in other words, its long-throw significance. You translate this fear in terms of “antagonism.” Where a woman meets a man, however, and dislikes him at first, later to feel herself drawn to him, quite a different process may be manifesting . . .

There was a foreordainment in such a woman's subconscious that she was eventually to meet a man with whom she was to do a great life work. She may think she recognizes in the soul of her new acquaintance—whom she fancies at first she does not like—certain factors bound to distract her from real life purpose, instead of the man of the great life work himself. She resents such deployment of both fancy and effort which he implies from their very first meeting. She does not hate the man himself and that hatred turns to attraction. Being essentially an orderly soul—if she be a woman of any intellect whatever—she hates the distraction

which she thinks this man may represent. Gradually, however, she submits to it, discovering the time element permits an indulgence in propinquity without seriously deterring her from her ultimate soul-contact—thus discovering her real soul contact itself.

People whom we love dearest often start relationships on this very basis, because we know we can love them easily, or rather, be attracted by their essential characteristics to the point of perversion of our essential brevets with others. We have a foreordination of what they represent as a disturbance in our life missions. Nonetheless we endure them, though the point is not at issue, merely a passing incompatibility based on an eccentric disgruntlement. We love people whom we love with an eye of the mind that transcends earthly consciousness and is rooted in Vibration. Nonetheless we are bored often, or rather, aggravated in a sense of annoyance, by having even lovable persons appear in a relationship where we are trying to keep a tryst with others of greater compatibility.

You are an Idea of Constructive Thought deploying in substance to achieve a purpose. Your friend is an Idea in Relationship that has, as you might say, achieved his purpose—not that you will not always hold him as a friend, not that he might not have been exceptionally compatible to you under moments of extreme vibration of essential awareness of your mission.

Bear in mind that for all avowed boastfulness to the

contrary, each woman has come into life essentially as the male's complement of divinest feminine order, to employ herself constructively toward the enhancement of a specific man's ego—or better still as the LEADER of it, not as female sycophant as so many women consider their lives.

You can easily translate this essential commission into terms of compatibility and utility of your attributes, if you are a woman, toward any male commanding them. You stand naked, after a manner, in the presence of any male crying for that type of complement. But you are rarely allowed to make the tragic error permanently with the wrong person in this life-mission, because it would abort the very essence of your Idea.

Particularly is this true if the woman thus committed prenatally be the life-companion of a great leader among men. She must then "give suck to a nation", or a great group, through giving nutriment to one male individual whose concern is that nation or that group. Her breasts are not his, nor yet her own, certainly not any lesser person's who cannot fill the immortal brevet called for, from the start of such mutual journeyings together.

Let us linger for a moment on the phenomenon of such a woman's brevet . . .



HE WILL discover to her conscious consternation that whereas she has been popular with men prior to mating with her Master Partner, men will suddenly begin to dislike her when she comes into union with the one alongside whom she has a business of transcendental leadership. But she must not mind this. There is a purpose in it.

In the first place, her body will usually change. She will give unmistakable signs of a different sort of maternity, which men in general will resent conjugally. That is to say, her poise will confound them instead of attracting them, as it will be a poise of cosmic balance to which they will recognize they can add nothing. Men will think they love such a woman and perhaps will say so. But it will be an attraction of investigation, or maybe challenge to overcome and break down what they sense in her.

It usually occurs, however, that early in such a woman's relationship with her true life partner and cosmic half—for such leadership of a nation or a group—a poise in regard to the one man instead of toward several, will become manifest. With several men, such a woman gets a scattering of intelligence whereas with the one man she gets an intensive study of fundamental male character expressed in terms of Idealism. She learns the component parts of one man through the study of several but rears her idealisms in one person

exclusively as a matter of Cosmic Coordination—or better, correlation—for facile expertness in perception after continence has run its course.

Be neither worried nor exhilarated by this. It is a normal reaction to condition that such a woman should be concerned about her personal effect on others—particularly men. But if she finds herself in such a situation she should accept that a chapter in her life is closing, or has closed, wherein she gathered the mosaic pieces of male conduct in order to begin putting them together in a pattern of her own true male handiwork. And this is not selfishness. It is utility for her own self-expression. It means that she is not to scatter her energies any longer. Departures in experience of that type are over for her. Henceforth her experimentings are through a perfected organism of her womanly shaping, controlling as through a thermostat the pulses and muscles of a vast social organism that has race redemption in it.

How we wish we could sing this to you in the true anthem of its beauty as we see it from This Side. Hosts of women souls on This Plane envy those women on your side who have found opportunities to help perform better world organization through the machinery thus delegated to their intelligence. You meet women who particularly like to drive motor-cars. We say to those women in mortality to assist the male members of The Goodly Company, what fun is there in merely giving directions for the running of a dozen motor-cars at

once, of every make, style, and model, when they can each slip under the wheel of their own connubial machine, handle it with deftness and precision, and climb any height under smooth and efficient power? Strange as it may seem to such women for the moment, they have in their particular men, organisms as acquiescent as the high-priced motor-car that responds to the heedful operator, finding joy that one is at the controls who can see clearly and perform with efficiency. The car's job is to go where it is directed, paying attention to generating its power and transporting its load. It is not constructed to run of itself.

True womanhood respects this at its right evaluation. She knows that she is to be carried to a given destination and has a right to be carried in return for applying expertness of vision to the steering mechanism.

A car without a driver is a mad Moloch that swiftly crashes itself into the ditch, or destroys both itself and those whom it meets. A car with a driver of sense and skill is a perfectly balanced and coordinated mechanism that transports itself and operator where they should arrive.

KARMA FROM KISSES



KARMA FROM KISSES



IT EASILY can happen that the average layman, man or woman, never having heard the faintest inkling of such matters, might pause for cogitation at this point and say to himself, "All very interesting, providing it's true. I have no material evidence to substantiate the claim that I'm only half a soul. It's nice to be married to someone who's both attractive and compatible, but there are probably ten thousand persons in life who could so qualify and it's hard to accredit I'd have ten thousand soul-mates. From what I've read to date, your proposal shapes practicably to this: If I'm happy with an agreeable marital partner, I'm probably joined to the complementing half of myself, but if we

fight the clock around, and battle it, as the saying goes, from hell to breakfast, then we're two other fellows, each belonging to somebody else. And what particular difference does it make to me to know that? What difference does it make to me, for that matter, to know any of this so-called connubial wisdom, seeing I'm securely locked—apparently—in my current matrimonial predicament and no way to walk out without innocent people suffering, or at least enduring upset? It looks to me like heads I win, tails some other fellow loses. If we do marry our affinities occasionally, well and good. But if we also come into life in great numbers and marry somebody else's affinity, aren't we all just as badly mixed up and mismated as if this Bisexuality of the Soul business had never been introduced? Unless these are deliberately controllable situations and relationships, where's the profit in having them rationalized?" All of which is logical argument. It so happens, however, that there is one worthy place where it fails to hold up. That is in the instances of those millions of married couples whose marriages are neither deliriously happy nor downright insufferable and who are merely puzzled as to how they could possibly have become involved as they did and hunger for illumination on the Marriage State generally. If he or she hadn't gone to the Odd Fellows' Dance that June night in Sioux Falls, how differently might life have turned out for both! If she hadn't caught her aforesaid shoe in the

railroad track in Reading is it reasonable to suppose she would have caught her heel in a similar crossing in Andover, Massachusetts, or Waycross, Georgia, or Russellville, Arkansas? Did a dance require to be held and attended, or a heel catch in a railroad frog on principle, in order that matrimony for that particular couple might result? On the other hand, if these unions be arranged before mortal flesh is entered upon, why be concerned as to what sort of mating results since they must be foreordained anyhow?

All of these qualifying challenges bring us to consideration of the great force of Karma in our earthly affairs—complications, stalemates and all-around suppositions of happiness in place of the real article. The lamentable fact is, that while one hundred percent of people are involved up to their literal ears in Karma and Karmic complexities, less than one percent intelligently credit it and less than one-half of one percent know it accurately for what it is, and how and when it operates.



HAPLESS lot of entirely normal people regard Karma as some mystical tenet of Hinduism—where the literal spelling and pronunciation of the word, by the way, is Karman—whereby a human soul gets “locked” on some mystical Wheel of Event and so badly enmeshed in malodorous doing that the ultimate payoff is well-nigh hopeless. The ordinary dictionary de-

finer it, "In Hinduism and Buddhism, the whole ethical consequence of one's acts, considered as fixing one's lot in the future existence," although Noah Webster never made clear whether such future existence meant in return visits to flesh or on spirit planes ad infinitum. However, in great illuminations of the Ageless Wisdom that seem to be arriving in such generous consignments here in the dawn-fire of the Aquarian Dispensation, the word Karma is borrowed from Hinduism or Buddhism only to describe Cause and Effect in respect to obligatory human relationships.

For a somewhat rounded sequence of twenty-five years I have been having Karma expounded to me in its minutest phases. I declare I can boil them all down to this—

You wilfully, or with malice aforethought, wrong or injure another soul in its Upward Struggle and the great law of retribution will sooner or later operate to repay you in kind—moreover, as a general rule, the repayment will be made by the soul or souls against whom you performed the unhallowed action.

There may be a hundred and one qualifications of this Action and Reaction, but the main idea stands and works out in circumstance.

The old Mosaic Law was karmic in essence when it uttered the fiat, "An eye for an eye and a tooth for a tooth." There are plenty of fanatics who take this to mean that if you accidentally swing your arm in an

oratorical gesture—or what you imagine is an oratorical gesture—and inadvertently connect with the nearest man's nose, breaking it, sooner or later, in this life or some future life, you must stand within flaying distance of his own gestulating fist and suffer your own proboscis to be scrambled au casserole. Too long has this dogmatic view of Karma been allowed to subvert understanding of the workings of what I might call Cosmic Vacuums, which I will strive to explain as supplying motivations for many of the peculiarities of matrimony.

I said that Karma must ever be a matter that arises from malice aforethought and deliberate intent. The vacuums that keep karma alive and vital are not literal vacuums such as encompass an area with all the air removed, but vacuums that might be said to have their premise in emotions. Incidentally, the Sixth Book in this Soulcraft series—after the next one, "Getting Born", in which every phase of Reincarnation is reviewed and discussed—treats of naught but Karma to the extent of 300 pages. The title itself is to be, "Such Is Karma". Over and over in the physical preachments that will be published in this sixth volume is the high cosmic emphasis on the issue of Intent. Are you wronging another, knowing while doing it that you are so wronging him? Are you even taking an unfair advantage of him to your own clandestine profit? . . . because if you are, you are due to discover the travesty

of such profit and that sooner or later you must repay to the utmost farthing. These are the bona fide Karmic Motivations.

Poking out the eye of the man behind you in a crowd with your umbrella-tip when you have not an iota of animosity against him, is not Karma—although collision of your automobiles that injures or kills one or both of you, may be, under certain unusual circumstances as will be ultimately explained. Standing for a principle, or crusading for a principle, with the loftiest intentions in the world, may kill a man—or ten thousand men—in the performance and not one ounce of personal karma be raised up. This would be because you did not enter upon such crusade with the deliberate intention of injuring that given individual or even slaughtering the ten thousand. Your intent was constructive toward society in general, and if one man or ten thousand got in the way of the juggernaut of action your efforts procreated, it was something that might not have been prevented under any circumstances whatsoever. ❀

A good rule to apply, distinguishing karmic motivations, or motivations incurring Karma, is to ask yourself, "Is what I am doing in any manner bestirring qualms of my conscience respecting this or that person, that if I persist my behavior will damage him?" If the answer be affirmative, you can well rest assured you are "rolling up karma" toward such individual—for

which, in his retaliations, you will be repaid in kind. The damaged party's subconscious mind and memory act like great ledgers of debits and credits in which the accounts are entered. The "vacuum" I mentioned is created by the unbalance of emotions, one toward the other, and until the two come back into the fellowship of moral equity, the debt is owing and must someday be collected.

Enough of that for the moment. Consider what it must mean in the relationships between men and women . . any man and any woman . .



THE COMMONEST cause for the creation of Karma between ordinary mortals, male and female, that results too frequently in such absurd and at times fantastic marital constrictions, is the item of masculine vanity parading as aggressor on feminine emotions purely for the sake of the thrill from the aggression. It feeds the individual's power-complex in the masculine instance to test his irresistibilities in the flirtatious manner, grossly indifferent to results of permanence when irretrievable damage is consummated. To illustrate—the aggressive male, usually between the ages of twenty and forty, possessed of a reasonable amount of virile pulchritude, obtains employment in an office where a dozen girls or women are engaged as typists. As a gesture gratifying to his own conceits, he prances and

preens before these not unlike the fabled turkey cock, "making an impression" on those he thinks vulnerable. The women themselves may, or may not, be of those ages amenable to this type of display—which is ninety percent physical as to premise. But soon the parading male observes that he has enticed one demure little maiden out of her complacencies. She follows his stalkings with eyes that are worshipful. It may be the first time in all cosmic history that these two have fallen into mutual orientation. The biologist declares that "laws" of natural selection are at work, but natural selection—so the Ageless Wisdom instructs us—has no laws. The girl's "urge to complement" her normal and proper mate is volatile. She is "in love with the opposing sex attraction in itself" and not the particular trousered individual who is saying by his every movement, "Look me over, darlings, and imagine what a mate I'd make you."

Now it happens that the predatory young Lothario truly has set his cap for the flashy blonde at the end desk—she being the nearest prototype to his real mate whom he will not meet in flesh for a half a dozen years yet. The blonde entertains her own ideas about masculine assets and dampens this suitor's ardor. But the demure brunette, not especially endowed with intellect, discloses unmistakably that she would willingly be prey to these approachments if he but turned them in her direction. In his pique at the resistant blonde, and in

recognition of the brunette's susceptibility, our Lothario accepts this "easier conquest". Actually he does not love the brunette; his real love is strictly for himself. But his biologic urge is mesmeric, and soon he is riding the pitiable girl about the countryside in his motor-car, taking her to evening entertainments, uttering stereotyped enchantments in her pink childish ears, and making his conquest of her because she is susceptible.

A friend witnesses what is happening and admonishes him, "Listen, Dick, why don't you have a heart about that poor little kid? She's neither your mental or social equal. She's an easy conquest you're pursuing because your blonde turned you down. First thing you know, if you don't go through with all your promising to her, you'll have a tragedy on your hands. Take some friendly counsel and stop pouring it on so thick."

But our gay Lothario retorts, "Can I help it if women fall for me? Easy conquests like little Maggie are made for men's fun, and I'm going to have mine while I've still got my hair."

The friend puts on the qualifying test by asking, "Doesn't your conscience bother you at times, the way you're causing that poor child to love you when you don't mean anything permanently serious?"

Lothario flushes, thereby attesting that he truly is aware of the karma he is rolling up, but his vanities are stronger.

"I love 'em where I find 'em," he retorts, "and leave

'em where I love 'em." And thinking he has uttered something clever, he pushes the matter to conclusion. To prove that his emotional conquest is unassailable, he transgresses her virtue. She discovers she has to plead for marriage. Our callous cavalier thereupon leaves his position, takes a job in a distant state without supplying a forwarding address. He does what we term "walks out on the girl," leaving her with the tragedy of her impetuous infatuation. Rather than face the shame and heartbreak, Maggie administers an overdose of sleeping pills to herself and abruptly quits life. That young man has rolled up a ghastly load of karma toward that girl, that may heckle and disturb him up half a dozen lives. Until he has "done the right thing" toward that particular girl-soul, he will know no peace. She will "bob up" to disfigure half a dozen love affairs of a legitimate nature which he by no means wishes to have "go wrong," . . . she will play the part of the Other Woman again and again as he finds himself happily married to his own twin-soul. The thing he looked upon as a "casual affair" back half a dozen lives before has bestirred a perfect thundercloud of karma that will ever rumble on his romantic horizons, until he has been properly dealt with, and suffered some sort of tragedy and penalty.

When normal people in current lives question therefore, why they do not encounter their proper halves and proceed to undisturbed happiness with them, they

fail to take into account the numbers of Maggies that perchance may be entries in the aforesaid cosmic ledgers of memory that must be paid in full. And what I have described in respect to this Lothario and little Maggie, applies as well to the flirtatious girl or woman who considers it is worth orchids to keep half a dozen men in love with her, or provoke men to break up homes or commit suicide because of the amorous incitements she can evoke in them.

Marriage therefore, is quite as much a matter of Karma as of Kisses. The Karma must be paid however, and the Kisses must be sincere.

I was witness of an outstanding case in Washington, D. C. back in the 1930s, where a seemingly mysterious girl was attaching herself to a young man without the slightest encouragement on his part, to the complete jeopardy of his prevailing romance, and the young man's prenatal memory had to be invoked to provide an explanation for her presence and persistence. When the Memory Veil had been therapeutically lifted on the man's mind, he saw clearly and instantly an episode of mistreatment of the maiden's soul when he had been a young Mayan aristocrat and misused her as a concubine. Tiring of her ultimately, he had had her nominated as a sacrifice to the Sun God, and removed from his life by a ceremonial religious butchery.

That girl's soul had been "haunting" him in and out of the lives he had lived since. And her punishing ob-

session appeared to take the form of incarnating deliberately to put in physical appearance in each of her former lover's lives till he recognized her and compensated her for the atrocity he had inflicted on her. I witnessed the entire phenomenon of the lifting of memory and saw its shaking reactions on the young man's present consciousness.

I have witnessed too many such exhibitions not to know the reality of these karmic dilemmas. Their validity is obvious. ¶ That millions of couples come together and marry, blindly seeking adjustments for these earlier injustices, only as preliminaries to their real marital unions later in current lives, grows similarly obvious.

When the superficial critic demands, therefore, what difference the identity of the connubial partner makes if incompatibility amounting to bellicosity ensues anyhow, the answer can be offered that if past mistakes can be in any wise atoned for, or at least a comprehensive understanding of them reached, a degree of intelligent passivity toward them can mitigate the unpleasantness of them, while at the same time, care can be taken that no fresh karma is acquired through ignorance. We can have all due sympathy for the reader who says, "All this is interesting providing it's true, but I have no material evidence to substantiate that I'm only half a soul," because his comment is made in ignorance as well. He has never investigated nor studied to apprise himself whether such material evidence exists or not ❀

In this Mentor Transcript I want, therefore, to dispose of a paper that touches on this matter of karmic debts between individuals—especially married individuals—that may not have arisen from outrageous injustices or unhallowed injuries so much as from loving services rendered for which adequate compensation has not been paid. Do not forget that we can get in the karmic debt of others from undue kindnesses shown us as much as from insufferable assailments made on our progressions. Anyhow, here is the paper in question and it speaks for itself—

KARMA FROM KINDNESS


THE REVELATION

Karma from Kindness



HOLDING a club over circumstances is a matter of understanding clearly the diatribes as well as annexations of spiritual similarities in Thought accruing to you from both friends and enemies. This goes particularly in married circumstances, where the "friends and enemies" may be legally joined wives and husbands. Pleasing yourself about a partner's personality is doubtless the first requisite to forming a permanent liaison with him. If you be man or woman, you meet a person whose appearance pleases you and you take to him or her, estimating his physical assets as an indication of his moral worth. But have you ever asked yourself why you may like certain characteristics in a man or woman, or what temperamental compatibility truly is? Suppose, for a readier understanding of the marriage premise—whatever it may be—we examine it . . . The old psychology had it that persons we meet in the

run of our business or social day were pleasant or unpleasant according to our own fixations derived from childhood memories of things experienced. This is not now, and never has been, correct. True, you have mental shocks resulting from unpleasant adventures with life, that gouge grooves in the mind of unpleasant associations. But no person who turned out essentially a very dear friend—most of all a candidate for a marital sequence—ever came into our lives in guise of a childhood fixation.

You come upon friends and marital partners by quite another method. You may hate or despise because of your reactions to one set of happenings, just as you love and adore because of certain sacrifices that others have made for you. But let us supply you with the blanket statement that Love in the sense of affection should better be defined as the cosmic disturbance of equity or balance between two people with obligations to discharge toward one another from which neither shrinks 

It is, in other words, karma in the form of debt that is recognized and willingly paid as life offers opportunities in mutual association.



HAT WE mean is this—

Two people with equal obligations are in balance. Suddenly one of them does some stupendous thing for another—or it may be a trivial thing, depending upon the degree of the affection. This upsets their relationship to this extent: that one is the other's obligatee a little way or a long way, as the case may be. The loved one accepts the favor or the sacrifice and knowing there is a cosmic debt to discharge, repays with an attitude of watchful waiting until the time or opportunity comes ripe to return the service in balanced measure.

Thus you get two people with unrequited claims to affection. We are not now speaking of romance in the sense of lover and paramour. We are speaking of affection, unnamed and non-recognized when it comes, that may exist between man and man, or woman and woman, business associate and business associate, or any other of those queer, ill-assorted relationships that would seem to have no basis in logic.

You will find that underneath them all, however, there has been a disturbance of the cosmic balance between these two persons at some particular moment in their long-throw past association. One may have made sacrifices for the other from a purely humanitarian standpoint, or accepted gratuities insurmountable of payment in the life that then was. What happens between them?

They go out of life with those debts owing or owed. They come together in another life for discharge, but the discharge may not always take the same form of payment. It may go no further than loving attention and solicitude in another's welfare or the employ of beautiful thoughts in another's regard. The acquisition or concretion of wealth may supply small part in such compensations although we grant you that many a case of investiture of profits in another has come about also through the workings of this process . . . since to us there is no other form of wealth than profits, and we use the words interchangeably.

Two people have regard for each other, man and man, woman and woman, or man and woman of unequal ages constituting the thing that is called Platonic Friendship. It is a Happening in Equity that persists in some cases over countless generations. It is frequently the basis of many loveless marriages, so-called, not the case of the woman disposing of her body legally, as these marriages are often assumed to be. The Compensation Process is at work again, calling into being old associations where perhaps in past lives, man has tricked woman or woman has tricked man for social connivance—and the debt rolls on and upward into future generations.

We are now going to impart something to you in such connection that may startle you but which is, nonetheless, the truest part of Truth—

There is no such thing actually as a man "looking upon a woman to lust after her," or want her only for her body's sake in the respect that he desires her only for gratification of his passions.

Passion is not lust. Lust is not passion. There is a fine and equitable distinction here.

A gross man remembers that Woman is a creature of passionate devotion. The highly bred man is aware of it as well. Both react to her in exactly the same manner—a readjustment of themselves to conform in equity to the essential principle in the feminine constitution. How do they do it?

Earth-people commonly express it that a man cohabits with a woman for lust.

We say, bold as the statement sounds—that he does nothing of the sort. He considers woman as an essential part of his makeup—as much as his hand or his eye. That so-called passionate devotion, or rather the necessity for it, is part of his physical equipment. Looking at the facts baldly, he seeks to complete himself, comprehending only vaguely the real nature of the motives impelling his conduct.



WE HAVE told you before—and permit us to keep repeating it—that every man and woman, whether gross or cultured, has a perfect complement somewhere—a fellow-soul with whom they are making more than a pilgrimage in self-interpretation. They are going on together, in and out of life, life after life, to form a perfect union in equal balance of their temperaments in one ultra-adequate machine of expression. They are congealed by circumstances after many ages into one single soul in Karma, and you have exactly the expression of what is going on when you see the fathomless devotion that frequently exists between perfectly mated souls in the present.

These people, again we say, are by no means separate entities making a journey in company; they are once-separated entities fusing together into perfect balance of male and female temperament—the Father-Mother Idea of all creation—made so by experiencings but nonetheless vital for universal procreation of the divine thing known as the Love Postulate.

A Postulate, by the way, means a proposition that is taken for granted or put forth as axiomatic—an underlying hypothesis.

This is a tremendous secret not generally released as yet, but men and women are not sufficient unto themselves by any means, and where you have a highly developed organism preciously close to beauteous Nirvana,

you find a masculine and feminine temperament so perfectly appealing in the exquisites that they are preconceptions of what is taking place toward all eventual Cosmic Solidarity.

Each pair of souls, male and female, has many lives to go before such a solidarity occurs. But the principle applies to your reactions to many dissatisfactions of sex that from time to time appall you.

The process is nonetheless vital in cases of grosser men and women who cannot get the feeling of companionship in any higher form than continuous physical liaisons, attempting to satisfy something deep within their spirits. This foreknowledge reduces to a state of nerves that feeds more and more voraciously on their own forlorn indulgence. The world misnames this Lust.

Hopelessness would be better.

The world little knows the true conditionings of fleshly impulse under which individuals labor in their karmas, or the great divine principles working out in the simplest acts of life. Always remember this when you hear of those who go into unnaturalism, or the lust-fanatic who plunges into excesses of license and sensuality.

The "union idea" is being misapplied. The true partner is far off, and in blind and hopeless loneliness the soul is seeking to express in the physical, something that really is emphatically spiritual.



TWO PEOPLE make one Soul Postulate in the final gradations of spiritual matter, else why the attraction of gender at all, even after the body is vacated, for make no mistake, it certainly exists. There are loves deep and profound Over Here as any to be found in the flesh on Your Side. True, they do not express themselves by similar symbols, but the fundamental attraction by no means ceases with the physical graduation. It merely goes on to more beautiful expression until—coming down, life on life into physical bodies—you have the type of consistency that makes for purblind classical romances, where Death truly is nothing in the strength of the devotion.

Now taking this in the practical realm, what do you find?

The body is conductor of certain vibrations to the love centers of the brain when you say to it: "You are now approaching a beloved who has been mixed in your Karma up many past lives. The reasons are immaterial but you owe a debt to this person. It is a debt of conscience which cannot be paid on the spiritual plane because the spiritual plane is only the perceptive plane in regard to these matters, not the plane of adjustment. This person is a vital factor in a personal adjustment in my Karma and I must treat with him or her accordingly."

Personal enhancements, physical features, nobilities of

character, concretions of artistic expression—all are irrelevant to the thing being sought, the debt's fullest payment. ¶ Take the camaraderie of man for man—in military comradeship for instance. Suppose two men go to war together and out on a ghastly battlefield one falls wounded, in danger of dying unless he be helped. At the risk of his life, under great spiritual stress, Man Number Two crawls out of a shell-hole and reclaims his friend's damaged body. The trip is made back to safety and Man Number One recovers where otherwise he would have died.

Now let us say that these two men have never met before this war. They were slated to go to war since they entered life on the War Vibration and the exigency of circumstances brought them together, total strangers, bosom friends thereafter. Why? Man Number One has become Man Number Two's debtor. The progress of this friendship is irrefutable in circumstance. It goes on inexorably and becomes a vital karmic thing. It opens doors of understanding to both individuals, cementing a bond between them that is altogether sacred. Then this thing happens—

Man Number Two, the rescuer, comes into some life where he meets Man Number One without recognizing him. He does not require to recognize him. He merely says—

"This is the man I have known of old." Thus unexpectably the friendship is resumed. But a times comes

in the second life where Man Number One makes an error—presupposing that errors are possible, even in very dear friendships—and will have no part of Man Number Two. This may be brought about by some purely social connivance or disruption, such as the dislike of his womenfolk or mistaken identity at a lodge meeting that hurts the other's pride. Some trivial thing sends them apart. Thereafter the debt piles up until it becomes insufferable.

Man is mistaken in thinking that his urges and impulses toward his bosom friends are always friendly. Decidedly they are not. They are compiled of moods resulting from physical abuses, petty dictates of business circumstance, the use to which another puts his property—ad infinitum. Essentially the two are friends, who have gotten at loggerheads over silly extremes of temperament.

This debt of karma can grow so colossal that something has to be done about it and you actually have men going off on wanderlusts, deserting wives and children, deploying all over the world, disgruntled and dissatisfied, misfits in society, often becoming vagabonds and vagrants, for no other reason than the houndings of karma in the cases of specific persons from whom they have fled for trivialities, or whom they cannot relocate. We have known men who have even committed suicide for exactly this reason and been mercifully forgiven the deed, since they did it stupidly . . .



NOW COMING to persons who have undertaken great jobs of leadership in any generation, you have instances of all this in some of their most frightful and awful forms. Such leaders, or those of similar character and aspirations, may have done a strange thing called Postponing Karma . . . keeping them from recognizing their true Postulates as to one another until the deed they came to consummate is done. But in the main, such persons are so greatly the exception that no hard and fast rules can be laid down, expounding their payments.

It is enough, in the average case that we recognize those who have figured large in our destinies in years now history—particularly our womenfolk—and pay compensation as we can according to the dictates of the current circumstance.

The Vibration on which the average man and woman have entered life dictates, of course, the nature of the events that shall distinguish such lives. But inside that Vibration, to use the phrase, most men and women meet and recognize one another subconsciously and strive as they may to clean up old scores. The illustration we have used, about the two men on the battlefield, may have its counterpart in the man stricken of fever who is borne to the hospital where only the most assiduous care may save his life. A strange woman may enter his sickroom in the uniform of a nurse. Out of the

compassion of her heart for a sufferer, she may sacrifice many long hours of needed rest to rub his tortured flesh with ice-packs, the while running all hazards of contracting the malady with which he may be suffering. That he lives and resumes his affairs is due strictly to this white-robed angel of mercy's courage and faithfulness. He may pay his hospital bill and go his way, but he will owe that woman a debt that may follow him through many lives. He will come upon her soul in a far country, wearing a different-appearing body and called by a different name. No matter. She is the feminine soul to whom his debt is due. He will feel an odd affection for this "stranger" who is not a stranger. He may even seek to square the obligation by a proposal of marriage, caring for her tenderly all her life, with his attachment a mystery to friends or associates. The tie can be as binding as was the situation with the Washington, D. C. lad who had brought about the death of a loyal concubine as a sun sacrifice in an earlier order of civilization.

Delve into the private concerns of the human heart and you find that in every instance there are ample motivations for the things that people do and the behaviors they exhibit toward one another.

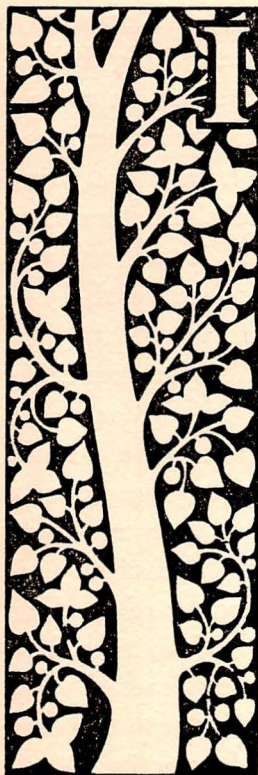
The easterner calls this Karma.

We call it the Law of Merited Compensation.

BLESSED EVENTS



BLESSED EVENTS



IT SHOULD logically happen, I suppose, that somewhere along in the main text of a book on Romance, Mating, and Matrimony, a chapter should be included on the significance of Offspring.

I agree decidedly with the Mentor who remarked in an earlier chapter that while children are generally the product of marriage, few if any marriages take place that children may be begotten.

Here and there we do confront the exceptionally maternal woman whose desire to have a child is so impelling that she deliberately connives marriage with such objective uppermost. Almost no man, however, seeks out a mate with the idea of gratifying his propensity to

fatherhood. That if he does marry the girl of his choice, the attainment of youngsters will be reached in due order—other conditions being normal—the man takes for granted. But by no means is it the impelling motive for wedding the girl, and the average well-bred man prefers not to talk about it. The foremost thought in his conscious mind is acquiring a feminine partner to share his joys and sorrows, to make him a home, to help him fight the battles of society and life generally. Furthermore, it is by no means true that young fathers feel the volatile elation attributed to them on a first baby's arrival. Most of them are secretly as annoyed as they are frightened. Live human beings are being inducted into the intimacy, of whose characters they know nothing. Every baby personifies a stranger. That the new father progressively—and successfully—accommodates himself to the intrusion is neither here nor there, except that it recommends him for versatility in rising to emergency and meeting it with valor.

Man marries Woman for his own sake—let us not blink that fact. Thereupon Matrimony becomes a drawn out disillusion. He discovers that marriage brings him more than the Fair One of his choice. If it has not brought him a generous assortment of the Fair One's immediate relatives—who proceed to take him over and remake him according to their ideas of what a new family member should be—he discovers the conjugal state results in an assortment of assertive Small

Fry, who proceed to take his wife over and remake her according to their ideas of what a mother should be, her wifely status becoming secondary. Of the expense attending all this increment, the less said the better.

One of the outstanding things that has always inveigled me, watching increase of families, has been the probability, nonetheless, that children by the thousands and tens of thousands have been more responsible for the marriage of their parents than a world of illiterates suspects in as many years.

We reviewed in our last chapter some of the odd Karmic motivations that often brought marriages to pass. I purposely avoided mentioning the karma represented by child-souls, desiring to discuss it in a chapter by itself. ¶ Do men and women ever love and marry chiefly that they may be the organic instruments whereby discarnate souls acquire new bodies and reappear in the earth-scene to work out obligatory karma toward the parents?

After twenty-five years' consideration, I believe that it happens with unquestionable certainty. Not that such arrangements may not be engineered upon the Thought Planes before any of the parties appear in flesh, but whenever or wherever it is arranged, the karma of children in respect to parents—and parents in respect to children—must be one of the chief determinants of the whole family membership.



PERHAPS you saw, as I saw on a recent evening, an outstanding cinema comedy titled, "For Heaven's Sake." Written purposely from the mystical motif, it portrayed two children not yet born into earth-life who were frantically striving to bring two men and two women into the domestic relationship that they might function as the youngsters' parents. Filmed in such a manner that the principals in the discarnate were at all times visible to the audience while not supposed to be visible to their celluloid colleagues, the height of the drama was reached outside the delivery room of a maternity hospital where the women—wedded at last to the desired men—had been entered as patients. As the infant bodies began making lusty entry into physical life, the two anticipant youngsters vanished from before the camera, their discarnate wait ended. It was as whimsical a drama as anything James M. Barrie could have done in his prime. But whimsical drama or no, logically it was life. It would stand to reason that if an especially kind father or sacrificing mother in an earlier generation had become creditors in karma to a given group of children, some of those children would wish to make amends by being parents to those same souls and thus repay the altruism. And by the same token it is undoubtedly true that a particularly austere sire or irresponsible mother would wish to rectify their former defectings as parents

by being children to those whom they once caused distress—that they might invite similar treatment and thus even the score.

Then again there is undoubtedly the karma between given brothers and sisters that has to be worked out beneath the same family roof and that can only come about if the parents have been involved in earlier relationships. Recently I came into possession of information about a marriage that had gone on the rocks almost as soon as the second child, a boy, was born. I inquired of the Mentor enlightening me, "Why in the world was that marriage entered in the first place?" He explained, "Between the husband and wife was almost no karma. But the daughter had karmic odds to settle with the father, and the son with the mother. This could have happened, of course, in their separate instances, no matter whom father or mother married—the daughter coming through another mother and the son having any other father. But at the same time, in this especial instance, brother and sister had major karma to pay off to one another, and that would only be possible as these particular parents married. Hence the marriage was more or less an accommodation to this pair of offspring in the brother-sister relationship."

Family life being a great wholesale knot of interallied karma, person to person, how can we say that the children are passive factors in a domestic alliance? Probably every variety of karma under heaven has been con-

tained at some time or other in situations making brothers and sisters what life finds them.

Everyone recognizes that no greater affection and loyalty can display in mortality than is constantly observed between certain brothers and sisters, whereas no greater exhibitions of enmity can be discovered than between blood brothers who vigorously detest each other. All other factors being equal, what but earlier relations or associations on the karmic basis can account for such divergencies?

What too of the so-called "unwanted" child in a marriage—whether it be a member of an already sizable family or the only offspring? Has it entered that filial relationship to know the stings of enmity or neglect because in an earlier association as parent it mistreated one or the other of the souls who now are parents?

I recall knowing a woman back in Massachusetts in my young manhood—mother of a sizable brood and a good mother—who shocked me on one occasion by confiding that "she hated her last infant from the instant of setting eyes upon it from her hospital bed." I was ignorant of these profounder life principles at the time, as it was many years before undergoing my esoteric experience that has since been given the label of "Seven Minutes". She said to me in great distress of soul, "Mr. Pelley, I haven't a valid reason in the world for my feeling the way I do toward that helpless baby . . . I can't account for it. It hasn't been because I don't want

more children. I expect to have several more children. But there's something about young Thomas that makes me rise up and want to fight him. Isn't that terrible!" How or what had Thomas been to her in his earlier history? Had he been a faithless or brutal husband? Had he been a defecting parent? Had he been a previous child who had caused her concern all out of the demands of a normal child on motherhood, come back now to try it over and correct his earlier conduct? God only knew—God and the two of them, son and mother, who had to work out the drama of a fresh career together and make a better go of it.

The strange denouement of it was, that as the years went by and this black sheep grew toward manhood, the obvious karmic significance of the relationship was confirmed by the fact that Thomas was the one—out of the entire family of six or seven—who stood by his mother when the father died and times grew lean, and today is tenderly caring for the aged woman whom all the other children seem to have forgotten, or ignored.



OF CHILDREN who come into the lives of parents only briefly, the less said, the least distress.

The tragic mystery of why beloved children come to doting parents for a few months or years only, then to make sudden exit from childhood illness, accident or drowning, perhaps isn't

karma so much as another lesson that has to do with the mellowing of parental character through grief or remorse. Many a young couple have been drawn closer together over the small white casket of a first and only child than they could ever have become by any other life experience.

I have written five reasonably successful novels, two hundred and forty-seven published magazine stories, and twenty-one motion pictures—of all phases of life in the cities and small towns of America, but there has always been one story I could never bring myself to write—the most poignant incident ever to fall under my personal observation. Up in our Vermont town where I formerly owned the evening paper, we had a wife and husband notorious for their bellicosities and incompatibilities. Neither were bad people. They were merely intolerant of each other's eccentricities and frailties. Finally the husband left the wife and took up residence elsewhere. Although it cut him to the heart to leave his small son, age five, there appeared to be no other solution than separation if he hoped to keep his job and his health. He made no shirkings of his financial responsibilities, however, and twice a month came "home" to spend the week-end with the shrewish wife and to visit the boy.

But on one of these occasions he brought the small son a pair of diminutive rubber boots, of which the five-year-old was surpassingly proud. Childlike, he had to

don the boots the moment the father left, and go hunting pools of water in which to test them out. Finding no pools appropriate in the limits of a well-kept New England town, Teddy essayed to make his way down the hill to the river without his mother's knowledge.

At five o'clock some terrified little boys reported to their parents, "Teddy went down to the river to try out the new boots his daddy gave him, and fell in the water." The river was deep and its current swift.

Late that night, quitting my newspaper office for home—which necessitated a two-mile motor drive to my own residence "down the river"—I saw the light of a bobbing yellow lantern on the opposite shore. Estranged father and mother were over there alone, climbing among the boulders and fallen trees, looking for the body of the little drowned boy who had essayed to try out the new boots given him by daddy. The authorities, earlier in the evening, had abandoned the search as fruitless . . .

At two in the morning they came on the little lifeless figure, still wearing the fatally shiny, new boots, swirled into the cove of boulders and sandbars. I learned that next day.

But from the night of the search with that ghostly lantern, no two married people in the village were nearer and dearer to each other. No wife was more devoted to her husband. No man was tenderer or more considerate toward his wife. Yet what a price to pay for that

lesson of endearment! The boy's brief visit with father and mother worked a miracle of spiritual progression that neither could have gotten in any other manner.

But the story was too ineffably sad to write: I can still see in the eye of memory, the erratic bobbing and flashings of that distant yellow lantern where a stricken man and woman hunted the shore of a New England river for the little drowned boy in the bright, new boots.



BLESSED EVENTS, we popularly call the advents of these children—these Little Strangers, who, if the truth could be known, are far from being strangers. Sometimes they may seem to come unbidden, but of such is spiritual equity and soul progression fashioned. What has all of it to do with the physical passion of a virile man for a delectable woman's person? Are they actually contained in the same catalog of karma? Our wiser and higher mentors are significantly dispassionate themselves in respect to censury comment on the love-behaviors of couples in flesh. Squeamishness and pruderies have no part, it seems, in the ideologies. When there are no earthly walls nor privacies which Unseen Observers cannot penetrate, their attitude on moral values ceases to be erotic. Amorous liaisons appear to be adjudged purely from the standpoint of the integrities involved—how much sincerity of regard and affection participants have for each

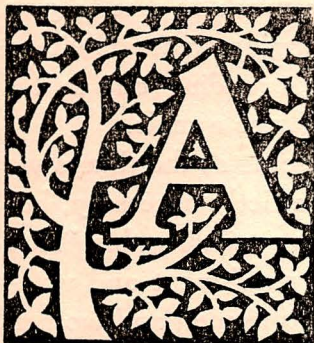
other—on the oft-emphasized principle that “whatever advances the spirit is moral, whatever damages it is immoral.” *✱*

Let the Mentors themselves treat of these amorous relationships in their own terms and inhibitions—or clinical lack of them—as per this next paper that may help many perplexed or otherwise distressed souls with corrected ideas on connubial behaviors . .

ADAM KNEW HIS WIFE

THE REVELATION

Adam Knew His Wife



APPLYING cosmic standards to the Procreational Equation in Nature, and particularly in Man, we find this operative: that urges and inclinations come to the male of the human species, impelling him to have amorous sequences with his mate. Now in the animal world generally, such urges and impellations follow a cycle. The lower orders of creation have their seasonable periods that are concerned purely with the production of young. Such relations as symbols of affection never apply to their animalistic lives. They are concerned only with making their species of consequence as an equation in Nature. They love their mates in a vague and purblind way but it never occurs to them that the mating instinct has anything to do with personal devotion. When we come to Man, we approach a spiritual characteristic that must find expression in the form of amorous satisfaction. As you have been told in previous papers, the gender performance is indicative of the desire

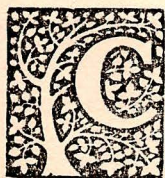
on the part of Man, in a majority of cases, to express toward Woman something that he does not have in him to express otherwise. He perceives a procreative tendency within him and translates it in terms of the desire to know his wife's person. But more often it is NOT the procreative tendency which carries him to the point of demanding her favors so much as it is to give expression to a misunderstood longing to treat with a woman as complementing spirit, rounding out in his ego that which is denied him strictly as a male.

We are going into a repetition of some of the things we have already said only when it is strictly necessary, but we must give you some vital facts regarding this "love urge" as a phenomenon, without abashment and without curtailment. It is time that mature men and women come to face and understand these principles as having a bearing on their own impulses and the emotional effects on their intellectual systems.

Pity those millions of strangely constituted men and women who assume, when they have the love-urge, that it is unlawful and unholy—sinful, as they stigmatize it—if it does not apply concretely to the begetting of young. We of the higher spiritual plane, who can look upon the behaviorisms of life with sympathetic dispassion, declare that such prudery is based upon fallacy of deepest order. It is getting the cart before the horse, so to speak, because the gender collaboration in men and women is a beautiful symbolism, primarily emo-

tional. It expresses something in, and to, the human ego that is first of all spiritual. That is to say, fundamentally it is the index of particular devotion, one spirit to the other, conveyed in physical gesture of endearment implied and satisfied, out of which may issue successive human beings.

Do you get this, mortal brethren. Too long have you followed erotic concepts in treating with this sacrosanct department of life.



CHILDREN born out of phlegmatic responses on the part of a mother to a passionate father, are not necessarily affected by the conditions attending such liaison. But the mother who is permeated with a sense of overwhelming well-being, in that she is loved physically, mentally, and spiritually, does her conceiving naturally and willingly, birthing her infant in harmony with divine laws of Nature—all conducing to the perfectly formed offspring, molded after the dictates of her emotional acquiescence.

These emotional acquiescences, we tell you, show mightily in her offspring, day on day and week on week, during gestation. It is a holy and blessed state of physical and spiritual well-being that cannot help but enhance the embryo and supply it with attributes that make for its perfection. When you get a man and woman, however, who are not thus compatible, they may

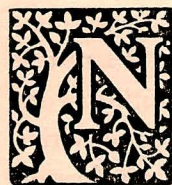
be impelled by urges no less creative, but the result is not always reflected the same in the offspring.

Men and women who bring to the complement a warm and eager regard for each other's happiness, making it a gesture in devotion, calling up within themselves all their aligned spiritual assets, causing one another to know that they are esteemed in one another's favor above all other persons, are generally acknowledging that they recognize enhancements to be gained on both sides as sacrosanct as they are intimate. This is a postulation of Nature in Man for a worthy and concrete reason . . .

Men and women must have a whereof-and-wherefore, or rather, an instrumentality, for selecting one another and demarking those selected as being the paramount personages in each other's lives. There are individuals so phlegmatic that such demarkation means little or nothing; they are the so-called promiscuous of all emotional relations. But in highly developed spirit-souls, who have selected their mates according to the laws disclosed through the Ageless Wisdom and for the acceleration of their progress up the worlds, this procedure is a fact—

They energize one another periodically by the collaborations of their mated selves, and such energizing is a concrete and physical thing, too little understood—more often neglected than noticed—and certainly too little accredited in its clinical aspects!

They are aware that they are mutually infused with what we might call concretions of endogenous potentials, but this phenomenon is lost upon them unless activated in repercussions and reflexes bringing it to their attention. More often they accept the amorous reactions as blind decrees of Nature, galvanizing regardless of spiritual associations, and the result upon them is to make them accredit what happens as purely anatomical eccentricities, wrought by specified stimuli of conditions. ¶ Vanish all this from your minds for the moment. Remember that nothing in Nature is occasioned by chance. There is a reason for everything and the endocrine employments are by no means exceptions.



OW the phenomena of the procreative assembly and behavior are truly not the slightest phenomena whatever, but a deep-laid scheme of the Subconscious providing for the galvanism of a force that seeks its expression only in part from consummation of the liaison. These endocrines are peculiar in this, that they are among the most sensitive ganglia of the body. Which means what? Which means that they are closest in touch with, and the most facile in obeying, the subconscious dictates and emotional fiats. They are allied with the subconscious so tenderly and delicately that frequently they manifest reflexes ahead of conscious brain. Which likewise means that the ensemble of para-

phernalia determining gender, ranks with the pineal, pituitary and thyroid in exactions on behaviorism.

The thyroid, as is fairly well known to intelligent people is the organ of physical growth, embracing also physical regulation of the fleshly vehicle, principally in its metabolisms. A defective thyroid is responsible for distempers, muscular malformations, tissue deployments and maladjustments, all the thousand-and-one functions that pertain strictly to the constitution. As such, of course, it is tremendously important to mortal health and vehicle well-being, and only to such extent concernable in sacred occult practices. When we come to the amative ganglia, however, we are treating with occult involvements in the most emphatic way. And this is the reason—

These endocrine dynamisms have the power, to put it in one way, of externalizing the human emotions, deploying and degrading the temperamental proclivities when wrongly exercised, causing spiritual malformations and maladjustments that frequently shut off the individual spirit from free and unreserved communion with Universal Spirit.

Being the physical source of life, they are the most dramatic functionaries of the whole physical ensemble. They give and take the impacts of the subtler emotions projected between cohabitating principals. They close up the spiritual channels by affecting inhibitions that create disorder throughout both systems, disorganizing

Mind, throwing channels of interpretation into devious windings that make them refuse to pass along the instruction of all spiritual fiats.

Do you get this also—

Mind has a peculiar way of transmuting itself into physical manifestations. Those things which bring pleasure are too often transitory, without value to spirit. Mind has learned this, and being thus forewarned, has a tendency to forearm against all forms of delight. The corporeal mating of Man and Woman, being the acme of nerve ecstasy, translates to defensive Mind as the grossest of all the influences.



NOW NO part of this is spiritual or has anything to do with Spirit—a condition of absurdity that has risen from age to age because of refusal to make proper spiritual distinctions. A “conditioned reflex” is grooved within the brain that warns soul away from all aspects of indulgence. And so the most beautiful experience in Nature finds itself classed with intemperance, drunkenness and debaucheries of every category. We come to the state, in the newer education of mankind, where we must call these matters to adult attention. Still, that is not the point in this paper this hour. We come to a state within the individual where we must educate him in all the functions and accretions of his existence within his bodily system. The endocrine

organisms proper, and their deportment, are the most vital factors next to the workings of the pituitary and thyroid, in the living of a normal and profitable mortality. ¶ You have been told that promiscuous relationships with those of opposing gender is wrong, and assuredly it is. But this is not strictly because of transferences of viruses foreign to the physical well-being of those thus callous to the moral attributes. Nor is it economic altogether, in the sense that unlawful offspring result, to become a burden on the community purse. There is something more vital—

Promiscuous amativity is wrong because a physical and a spiritual factor is involved that should be better understood by an enlightened race, speeding toward the alchemies of a beneficent Aquarius.

When one man and one woman associate inviolately unto themselves, in a sacrosanct sojourn of sincere conjugality, they do something to one another that is never of moment in an ephemeral contact.

The living concretions of their endocrine reserves have a positive effect on one another physically, in that they make such contact the basis for a similarity between the lovers, almost, we might declare, in the anatomical pattern. They grow to be like each other. They even come to look alike.

This, more than all other symbolisms in your Holy Writ, typifies what was meant by the phrase that Man and his True Mate shall become as one flesh. It seems

to be the rule that the chaste husband of a beloved wife, and the virtuous wife of an honorable and honored husband, are energized chemically by such chastities and virtues. But in the very process of giving and receiving energies, they take on similarities. Actually, it is the working out of a chemical amalgam of which true Polarity is the very core and essence. They are building up within themselves, by consistent and persistent amativity, a spiritual iridescence that identifies one with the other, actually perceptible to the finer senses but aggravated when disturbed by harsh or unkind influences entering their marital lives.

This is tremendously important—we cannot over-impress on you how much. People who are spiritually mated and who make a sacrosanct devotion of bodily converse, do something to their aura oscillations that is more than synchronization of personalities or displays of their auras for others to behold. They swing into a mutual orbit of vibration that is as much physical as temperamental, and they acquire a sensitivity toward each other as beautiful as it is significant.

Does it startle you to be informed that chastity based on devotion, or devotion based on chastity, blends the aura colors of the mates so that each can be identified as “belonging” to the other?

We tell you that few colors are as beauteous in the world of ethereality.



THIS QUESTION of orbit influence of the vibrations as expounded by the endocrines, is one of the most potent forces with which we have to deal in occult intelligence. The amative assembly is indicative of the mental perceptions, as we have said. But behind them, motivating them, there are deeper aspects of the spiritual life that must not be overlooked.

When you find a man and a woman who have given themselves utterly to one another, and who have expressed that giving, each by a chaste reservation of himself for the other, you find them performing as a unified force that is potent according to the square root of personalities.

That is to say, they do not double their powers by such inviolation.

They quadruple them!

This practice of "inviolation", as we name it, is potent too in this: that it enhances the bodily vibration and awakens dormant powers that otherwise would be negligible. ✿

We mean this most seriously.

The endocrine equipments, acting most directly in connection with subconscious minds, are the instruments OF the subconscious in more ways than the stupid or worldly suspect. They are charged with nervous disorders, malformations of intellect and niggardly practices toward the pituitary. This is so, and yet, strictly

speaking, it is not. But this one fact does maintain—The most vitalizing or devitalizing effects on the system can be projected by and through them, because of that connection. That is to say, the endocrine functions can make or break the individual—man or woman—according as he or she employs them.

There is a point in amativity where climactic spontaneity is bound to occur. Have you ever paused to ask yourselves what this may be and why it operates? From the biologic and clinical viewpoint it may be offered that the female ovum must be vitalized or fertilized. This is not strictly true, as the climactic episode is sure whether an ovum so benefits or not. Such climactic episode may perform the feat of fertilization, all other factors of conception being present, but remember it does not actualize until there is a subconscious synchronization of endocrine performance. It is not a mere effusion, compelled to happen anyhow. It is a concrete admission, subconsciously arrived at, that it is proper to unite the two polarities in one spiritual amalgam. The subconscious knows whether there is acquiescence to such spiritized union, and the endocrines react when such adjustment is certain.

The fact is, the mates know subconsciously how they should deport themselves, and give or withhold themselves according to a law of the process, which is: that the climax evinces when there is profit obtainable of personal evaluation.

This does not consist in deliberate activation of the amative ensemble to get a result that is mere whim or fancy, feeding an erotic appetite without normal factors being present. We are speaking now of ordinary passivity to romantic approaches where a woman and her mate are in biologic propinquity and more or less desirous that their closeness reach the ultimate. They "give themselves to each other," you put it. But their subconscious minds are ever active and in control. They know that certain conditions maintain within their mortalities and they unerringly acquiesce as the conditions become propitious.

A man may feel physical weariness and his body call for repose. A wife may have been neglectful of her health, and knowing it, not be eager for amatory incitements. No matter. Always and forever the connection between the endocrines and the volatile powers of the Subconscious is irreducible.

We would say in italics—

You cannot fool your subconscious in the matter of your love-life! . .



NE OTHER matter we would dictate to you before this discourse closes.

We have mentioned that true mating is a matter or concern strictly of the persons who are parties to the contract. True marriage or polarized amativity is the spiritual acquiescence of the principals concerned with it to take one another "for better or for worse" in the private departments of their own hearts—perchance another manner of identifying the Subconscious. A man may possess a paramour whom he "thinks of" as his wife. If he segregates himself inviolate to such designation, or cherishes her, treats her with all the tenderness and solicitude accredited to legal connubiality and "forsaking all others, cleaves unto her alone," make no mistake about it, she IS his wife. Because their aura-colors designate to the Higher Vision that they have made themselves wedded partners. We might almost describe it that if there be two exact colors showing in the auras of a man and a woman in a crowd, though they may be momentarily separated, the Higher Inspector of such grouping of people would grasp immediately that these were one flesh. Moreover, he would consider them as such.

Your wife, or your husband, in the Higher Eschewments, is she or he whom you regard in your spiritual privacies as your accredited mate, and it is sanctity of attitude toward such ideal that makes the union bona fide. Not that we are arguing for matrimony without

benefit of clergy, but the matter does not end there. Two parties to such a spiritual union, perfectly synchronized in their responses, giving themselves to one another without a reservation of any stamp, possess a creative power between themselves that transcends biologic concept of offspring and enters the arena of secular materialization. Most couples know this blindly and exercise it weakly. Especially intelligent couples, fully aware of the mystical potentials, know that they compound their creative powers by the square root of the individual forces within themselves when they mate in an especially perfected union.

It is a subject in a field for specialized examination, not for a volume on Adam's relations with the Eve that ordinarily companions him, but we mention it in order to make it of record.

Billions of men have been "knowing their wives" since the original Adamu took residence on this planet. Billions of women have considered it a blessedness to be so regarded in such sacrosanct capacity by men who commanded their affection and devotion. But remember, if you forget all else, that all of it is symbol of "that far off divine event toward which all Creation moves"—oneness with Holy Spirit after experience which educates so that atonement is understood.

Bodies, forever remind yourself, are merely vehicles of Spirit. It is always the Spirit that commits the indiscretions with Body, never Body as an entity. As well

blame your motor-car for running down a bystander when you were behind its wheel and in operation of its levers.

Body, of itself, is a lifeless and abstract thing!

Your soul, through your mind, uses body as an instrument—for pain or for pleasure, for loss or for profit. So stop blaming body for that performance of what is animate inside it. Adopt a sedate and reflective attitude toward these “incitements of flesh” and remember that God has greater business to do than following you about like a critical parent, scolding you persistently for this or that.

God never chides. God rarely judges.

You have been trusted with both Soul and Body in the mortal sojourn up many dispensations. What will you show yourself to be when you come at last to the final mortal Commencement? That is what God wishes most to determine. You do your own judging of yourself and sometimes hand yourself stiffer penalties than God Himself would inflict if the decision were left to Him. Have you ever thought of that?

We see the effects of it daily, in these iridescent dimensions. They are dimensions, by the way, where no love affair can ever be kept secret. Your aura-colors, and the aura-colors of your beloved—masculine and feminine—are perpetual incandescence, advertising your fidelities.

JACK FOR EVERY JILL



JACK FOR EVERY JILL



IN POPULAR parlance we say, "There's a Jack for every Jill." Embryology demonstrates, from a study of spermatozoa, why half the human race is born organically male and the other half female, but the explanation leaves much to be desired. Who can say what spermatozoa are? It is one of the marvels of this same Embryology that in one amative converse between a wife and husband—just one, literally, mind you!—enough life-units are expended to people the entire North American continent. Nearly two hundred million! So prodigal does Nature appear to be, and so indefinitely tiny each life-unit, that one man and one woman deal in enough individual galvanisms in

one conjugal sequence to duplicate the census of this whole western continent, although it is known that the normal woman, throughout her whole lifetime has no more than three hundred and sixty ova to be rendered fertile by such incredible millions of spermatozoa. We should remind ourselves, however, that this is biologic reproduction only—it has little to do with spirit excepting give it lodgment and vehicular instrumentality.

Organic reproduction and animation, I have been apprised from the Higher Source, proceed from and through a Group Spirit of our species. But while Man as organic species has a Group Soul, each individual has a divine ingredient in his own human essence that separates him from the lower orders, and that enables him—as he climbs higher and higher into strong spiritual personality—to choose the environment and the body in which he shall appear and reappear on earth. No matter how people may effect to despise reincarnation or repudiate the hypothesis that souls live on earth more than once, the fact remains that again and again Man returns to human flesh of his own election, and there seem always to be more applicants for earth-residence than there are bodies gestated by parents to provide them with ensoulment.

Remember, that no one is ever COMPELLED to come back into earth-life; the opportunity—for man or woman—is ever elective. But when it is realized what spiritual progress is made, wrestling with earth conditions

and thereby learning lessons of persistence, resistance, and adaptation to each and every environment and social condition, the competition to obtain biologic bodies is keen, and the waiting list long. We are told that there are approximately twice the number of souls on the ethereal planes of consciousness than are moving about earth in any given period—which means for the two billion souls embodied on earth in all countries, there are four billion in the so-called etheric realms. Something like six billion separate and distinct units of consciousness are associated with the earth-plane then, either on it or above it before moving on and up to higher world systems and learning lessons in post-graduate sequence.

These, strictly speaking, are not matters having to do with the masculine-feminine phenomena excepting relatively and as their separate interests appear. The Soulcraft book "Thinking Alive", essays to cover this subject of organic incarnation and activity. But this proposal of old folklore, that there is "a Jack for every Jill" expresses a truth as profound as biology itself. Every male has his counterpart, every female has her complement. Nobody lives strictly unto himself or herself in Cosmos, union always being the ultimate, for which life in mundane materialism is progressive preparation.

What should concern us with all-consuming interest at the moment is a stupendous fact which earthly soul-

halves have yet to learn, that when the right male-half is joined in sacrosanct physical union to the proper female-half, the combined force of their powers is quadrupled for literal materializations of that which they seek even in practical affairs of earth-life. To state it in another way, when an intelligent man and an intelligent woman, "belonging to one another cosmically," live and love in perfect synchronization of temperaments and amativities, the amorous converse between them can be brought to such a point of effectivity that their combined odic resources act almost mediumistically to bring literalities to pass in earthly circumstance. Such perfected union, in climactic converse, projects pattern forms into ether that require being made substantial. Such occurrence, of course, is what the Mentor was discussing on the final page of the Revelation immediately foregoing.

Here is a phase of matrimony that has been largely a closed book up to the present. But it heralds a new understanding of the relationships between mated people when correctly expounded and interpreted.

I had it brought to my personal attention by the somewhat bizarre statement made to me in New York twenty-odd years ago, that a certain uptown skyscraper had been financed and brought into reality by the amorous relations between a well-known financier-realtor and his wife, who had succeeded in bringing their quadrupled powers of gender into the classification of a sci-

ence. So dexterous and profound had their amative collaborations become, so perfect their subconscious receptions of one another, and so constructive their mental and emotional processes in conjugal union, that as a team they had brought to pass the skyscraper's underwriting and construction, with a thousand tenants occupying it, even at this moment.

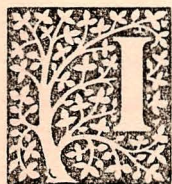
I recall that the possibility sounded so preposterous, that I sought out my own Higher Mentors.

"There is nothing particularly necromantic about it," was the response that came readily. "The powers of the Original Master-Soul, represented in earth-life of the present by the total consciousness split into masculine and feminine elements, become creative beyond anything you have displayed in life today. That Master-Soul emasculated Itself down to a quarter of its strength by dividing into male and female. Bring them back together insofar as their odic combinations are concerned—even though their units of consciousness operate separately in bodies of biologic difference—and something of the original or pristine Force is restored. But the exercise of those powers postulates a high degree of concerted thinking and feeling that only comes from long and astute employment."

"You mean," I inquired, "that a pair of affinitized half-souls can so love each other, and seek amative converse in such concert, that they impel the materialistic force of earth to operate?"

"Precisely," the Mentor confirmed. "When you have erudite male and female halves, deliberately employing their physical selves in symbol of their original unification, carrying their conjugality to a point of exact climactic synchronization while at the same time envisioning in concert that which they would have realized, their release of creative force is terrific. Something must 'give' in result of it. And something does give. A colossal Thought-Form has been projected that must eventually arrive at materialization. This is Sex Sublimated. Ordinarily today's union is resultant of little more than an impregnated ovum, from which in due time a new human rises. But the perfect spiritual, mental, and physical mating of the exceptional wife and husband, or lover and paramour, intelligently employed so that emotional expenditures are simultaneous—while at the same time the objective is commonly visualized between them of that which they would manifest—and factors of the material world must react with obedience. But the effort must come from the utmost sincerity in such emotion. There can be no posing, no falsifying for strategic purposes of gain. It is not, in other words, an intellectual exercise, but a positive blending of male and female forces that spring from the premise of amative realities. Such man-woman, husband-wife, lover-paramour, must BE the literal halves of one another in every truth and behavior. The body of the woman must be regarded by the man as the most sacrosanct ensemble

under heaven. Her responses to his aggressions must have reached the joy of a subservience so utter that she feels she ceases to exist as an entity unto herself. They must represent the literal wedding of subconscious minds operating consciously, with emotions welding into the single great pillar of conjugal force. Theirs is the earth to command, if they but recognize it, since it is Holy Spirit in highest organic revelation."



CONFESS I have encountered but few such couples, capable of such physical-spiritual-emotional-intellectual alignment, in my experience. But it does present a new garment on Romance, or rather, Romance in new and novel raiment. Affection does generate between man and woman who live year upon year in closest union, but to bring such connubial liaison to the ideality I am talking about, postulates a high degree of sacred occult proficiency. Too many couples look upon their association as a mere worldly expedient for aiding each other up the torturous life-path, out of which progeny comes perforce, with the cruelties of economic stresses constantly marring their domestic tranquillities.

For a man to start idealizing the solicitous creature who shares his joys and sorrows, finding suddenly in her emotional-physical self a complement of powers he had never before dreamed to exist, lifting her onto the oc-

tave of the sacrosanct and discovering in her ensemble a dynamo of mediumistic capabilities when employed with his own for concrete pursuits, is to make of the wedded state what we might describe as a preview of the heavenly state, without words being employed flamboyantly.

All of which is saying in substance that twenty million males and females may enter the state of marriage every year, yet only one in each hundred thousand knowing what the real secret of such union may truly hold. But certain it is, that if males as a caste suddenly came into demonstrable knowledge of the powers their feminine companions could exercise with them when the consummate regard of those companions was factual, the estimate of the true marriage state might be lifted in a night.

All of it, of course, is exhibition of Polarity in its most vital and potent form. In truth, that IS polarity.

The dictionary defines Polarity as "The quality or condition inherent in a body which exhibits opposite, or contrasted, parts or directions; the having of poles." However, we should by no means overlook that no parts nor directions can be identified unless their opposites or contrasts be known—thus is one the obverse of the other and both require to have existence in order to be recognized. The wonderment in the whole of it comes from the fact that when opposites or contrasts employ themselves to a common goal or purpose in the

cosmic sense, the result is consilience in highest spiritual integrity.

As I read the hundreds upon hundreds of pages that have been dictated to me up the past two decades apotheosizing the man-woman relationship in its ultimate achievement, I begin to catch a picture of matings that have minimized their gross, animalistic, biologic features and become unions of complement in the highest ecstatic sense.

Men and women come together now in ephemeral unions that they assume to be romantic. Physically and culturally—or socially—the relationship typifies the closest spiritual alignment. It is, however, only the form of the amalgamation that is consummated, as compared to the true fusion of contrasting spirits made into the one eventual Soul demonstration. When men and women TRULY give themselves to each other, individuality is disdained. The complement is all in all. They even think of themselves as a unit, subconsciously. When, as, and if they come into physical embracement it is merely the subjective way of acclaiming their eternal and irreproachable concert.

Men and women today do not know what that sort of marriage approximates. There is, in their plebian ideology, merely “a Jack for every Jill,” but why there should BE a Jack for every Jill, and what stupendous cosmic act is thus substantialized, they miss entirely. The relationship should become more than a compact,

in its cosmic eventualities, and become a perpetual constitution. But this is a state that only is achieved as all occult sciences are explored and Sex identified as the sum-total of all its potencies.

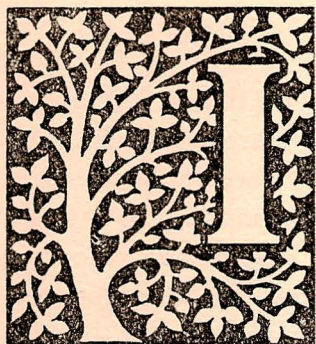
Let me include in the next section, and as part of the record in this volume, the Mentor's interpretation of Polarity in the ultimate—a script I have published elsewhere but whose substance is pertinent to my expressions of the moment.

All of it adds to our general wisdom in striving to encompass the final mystery in this whole gender relationship . .

SELF-SUFFICIENT WOMAN

THE REVELATION

Self-Sufficient Woman



IT IS NOT our business to be constantly intruding advice on you in the ordinary give-and-take of life where you are supposed to exercise reasonable judgment of your own. We do not, to illustrate, give you cues to deal so-and-so with one party and thus-and-such with another, if you be a man; or to wear a green or red hat downstreet to enhance your attractiveness if you be a woman. In the case of a man, he is supposed to develop his capabilities to judge other men by the aspects of character which they reveal or conceal. In the case of the woman, she is supposed to improve her own acumen in respect to physical allurements by the effects she produces on others from year to year. But if some great issue were in prospect where your conduct would be involving the lives of others, or some decision were imminent that was to throw switches in the careers of not only yourself but all those dependent on you, then

we might stretch a point and give you the benefit of higher counsel from wider and loftier vision of all factors entering into the equation. Please try to get the point we are striving to make in this. We try to supply cues in those weightier matters of life where you may be woefully lacking in standards by which to judge. Now shut your eyes, open your intellects, and try to comprehend this—



LIFE IS a postulation of things "attemptable". Things "done" are a synchronization of Idea and what we might describe as Etheric Condition—motion or energy, thought and action. Any person who does a positive thing suffers, or "endures" for it, negatively, strange as that fact may seem for a moment. By this we mean that the Great Karmic Law requires a continual balance. It is the law of the universe, expressible in terms of Compensation, but more aptly described in terms of complete and perfect equilibrium.

When you do a positive thing, you "expand a gap" in Etheric Force, so to speak. You disrupt a balance that is perfect inertia. You push ahead, after a fashion, and leave nothing behind you but etheric vacuum requiring to be closed up and filled in.

You do this most frequently in what you call Rest Periods. They are nothing of the sort actually. They are periods of Compensation for positive action—and

this goes for holidays, vacations, and the like. The universe must catch up with you. You say that you "rest". You actually give the etheric world a chance to readjust itself and come back into balance according as your positive thrust has disturbed its status quo.

Now Positive Temperaments in very human people are deficient in this, that they cannot see commonly any necessity for such balance—else they would not be Positive. They accept that the thing which they are is a continuing process, and when they go about the business of utilizing effort for constructive ends, fail wholly to take into account the havoc in their wake, for they do not look behind but forward, ever pressing to new and higher attainments.

If the truth only could be known, this in its essence is the meaning of Karma: Either someone else must effect the subsequent adjustments in etheric matter, or the persons themselves must encounter circumstances which take care of it for them.

This is hard for you to get at present, but you must know the processes involved, to stop these projections of trouble-making that have no basis aside from such vacuums ✱

Thus do we come to the gist of this Revelation.

Women are the great and true adjusters on your earthside for most of the Positive temperaments, working their etheric havoc as they push through event!



WOMAN, no matter who she may be, generally goes along with a man, continually balancing the upsets he makes in the world as both of them together "carry through" the vacuums created. After a fashion, she fills them or adjusts them.

Her doing of this is the thing called Polarity.

Actually, we tell you, it is a state of maintaining equilibrium until Nirvana is reached—or a state wherein the true temperaments of both are Positive and Negative, combined. ¶ You are in no sense to be blamed for your periods of inertia. They are quite commensurate, and in character, with the things that most of you are, "positive trouble-makers in ether for a purpose" . .

View it that the Great Cosmic Pool continually rises and comes to rest again at stated intervals, in order that the creatures living within its depths may profit from such manifestation of motion, getting their sustenance out of the turmoil exactly as an earthly pool stirs up slugs and grubs for fish, when violently agitated. We call the people who constantly do this sort of thing the Leaders of Society. They really are the Agitators—for a crystallized purpose. They open the doors of endeavor for others, permitting others to labor by filling up the etheric vacuums, naught else. In fact, this process is the process of true Creation—adventuring, deploying, and coming to rest. And so on, ad infinitum.



WE ARE giving you this as a sort of formula, because it is vitally necessary that all of you know it to comprehend what is happening when you make a great splurge of endeavor and feel either that you have "expended yourself" or that your gesture is futile if circumstances do not always coordinate for what seems continued and constant progress.

In the exact ratio that you go forward, you must make allowance for other factors concerned in your life or lives to come into equilibrium with you. Please do not make the error of thinking that you are little universes unto yourselves, composed of one man and twenty women, or one woman and twenty men. You are universes unto yourselves only in this: that whether you are man or woman, you are accountable to the other twenty for the opportunities you furnish them to manifest their natures, not always in terms of trouble but definitely in terms of opportunity.

Trouble is a negative quantity of opportunity rigorously expressed—or to put it in another way, Opportunity in its combative aspects.


To get back onto our theme, you make endeavors in circumstances to reach a given viewpoint and attain to a certain goal. Reaching the goal is not the important thing; or rather, it is on the whole immaterial. You are pointing somewhere, and by going in such direction you create a condition behind you that must be modi-

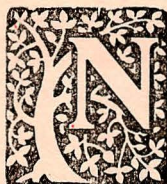
fied by other souls, either discharging their debts to you, working out their own life-schemes, or making a beneficial gesture toward the rest of the race.

Women universally fill this function—of modifying the condition left behind men of positive temperaments—because they are uniformly storehouses of calm within themselves.

Every woman knows she is sufficient unto herself! She is mother and burden bearer, and in doing these things she is developing a spiritual ensemble that places her in a position of both dignity and endurance.

Now this is not negativity of temperament as opposed to positivity in the commonly accepted sense. It is Balance for the aggressive temperament that must push and then come to rest, wondering the while why it feels the need periodically to rest within the shelter of the female bosom.

There is more than sentiment in this gesture. It is hard cosmic fact. The greater a woman's capacity for balance—if the term may be allowed—the greater she will attract the Positives in need of her. Because she gives them Polarity, as you call it, or equilibrium by substitution 



ONE OF you is to be blamed in any way for this phenomenon for which you are possibly criticized. Erraticism is different from aggression and rest. It means that you go in several directions at once and hit all around the destination at which you have desired to arrive. No one with a clear concept of what he wants to do, and where he wants to go, is ever erratic in the word's true definition, no matter how his behavior may appear to the unthinking. A polarity once established between a strong man and a noble and efficient woman will absolutely negate all the erraticism in the temperament of the aggressive one. Two people thus Positive and Negative will never be erratic together—which is what is meant by a Woman Mariner holding the Man-Ship true to its course.

The Woman Mariner is not a steersman, however, nor yet a rudder, so much as Etheric Ballast permitting the ship to move forward on even keel—for the real steersman is always Divine Principle working out in individual lives. You cannot have a woman, however good, "running" a man without making him something that God never intended—any more than a man has the right to "run" the life of a faithful feminine partner. "Running" is abominable in both cases. Cooperation is the word describing the contraption that propels them toward mutually desired objectives.

Men and women should think of this always in their

lives together. They should be perfect complements, each for the other. But more than that, they should be perfect departments, each one making up his or her own manifestation of the etheric vehicle.

Let us tell you this, while we are on this subject—

Men and women are not expected to pair off into perfect replicas of each other. They are expected to unite as perfect halves within themselves of the same growing cell that is the idea they express together. The association is a very lovely and sacred one because it is a symbol of Holy Spirit halving Itself, or dividing, in order to get perfect awareness in function.

It may shock a lot of you to be informed that women are considered the masculine element up here on Our Plane of Consciousness, because it is a plane of evaluation between earthly experiences—earthly in the sense of the finite. Up Here they are the concretions of finite nonresistance which mirrors them as the Positives when viewed from Your Side. They are not Positives, of course, in the sense that men are aggressives on your side; that would be unthinkable, considering their natures. But they are prone to be the instigators of charities, socially speaking, on This Plane, which epitomizes all charity in its essences. Therefore, being in their element Over Here they are the true expressionists of it—and Man as a character takes a lesser place. This is a hard proposal to assimilate, we know, and yet we think you grasp its import from your own cosmic memories.

Woman will be quickest to tell a given man that he has a distinctive destiny because Up Here she was one of the epitomizers of the force making that destiny effective and it is the essence of her being to be correct in her mental relationships with him and with the force.



ANY OF you have been aware for some time of a great dissatisfaction growing in your affairs. That dissatisfaction may definitely be the epitome of what has been accumulating behind you: a vast vacuum caused by the interstices of defunct and deficient personalities that had to do with you, and the things you made them do by being in relationship with them. This great vacuum drove you inward upon yourselves—after a fashion. You sensed a tremendous disturbance and laid it to the erraticisms of a misapplied personality. Stuff and nonsense! You had no one to come along immediately behind you, shielding you from the effects of the vacuum and figuratively catching you when you paused in the weariness that is natural relationship of a compassionate and complementing action. We tell those of you who are wedded with reasonable happiness and satisfaction, that what you really have done has been to find complementing selves to sustain you in these periods of reaction.

No man of the aggressive temperament is strictly an entity unto himself but a compilation of many entities

that have functioned on many planes of consciousness and expressed many ideas for different purposes in both logic and practice. Now then, while it is true that such men have been "many persons", they are the concretion of all of them, but in some lives more than others attributes of a peculiar character become militantly aggressive for the purpose their life-cycles are meant to comprise ✻

The same thing holds true in opposite polarity for the extremely well-balanced woman—or women. They are no less admirable persons than aggressive men—in cosmic importance—for without them the aggressive men could not be effective. All of which implies Service of the highest and most beautiful type, and service is the epitome of all creation in its spiritual aspects. Everything serves something else, therefore we have a universe, and lack or denial of service is a form of disintegration which is ultimate namelessness or death.

They who serve are therefore the true creators, and those who "serve the servers" are always greater than those served, because without them the served might perish. It is an unfolding process of a type so rare and fine that the universe would perish tomorrow if it were not so ✻

If the truth were only known, man's love and reverent respect for the essence of Womanhood is based upon nothing but this as a cardinal principle in universal existence ✻



THE PRESENT issue before the race is world peace. It is the essence of the life gestures of more men to whom this teaching shall come, than they realize consciously. But permanent world peace is to be accomplished through the complete alteration of man's habits of thinking spiritually—or rather, cos- mical and biological conceiving. This they assist in. These two missions dovetail into one another. Thou- sands of you volunteered for them before you ever came into mortality, to aid them forward by your tal- ents. It is not a gesture in universal altruism so much as a wish to participate in something that gives you maximum employment for your peculiar talents of re- source and effort. Hundreds among you, as event ma- tures, have missions to direct others, which appeals to them as Self-Expression. Think of yourselves as repre- senting a great idea in process of extraction out of the Infinite and into the Finite.

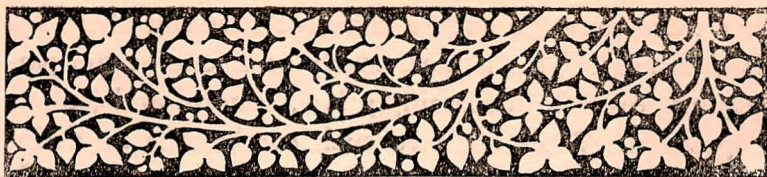
We say to the women who are with these men, no mat- ter where their work may lead them: Do you think of yourselves as great cosmic envelopes, bearing to each man the forces of infinite equilibrium, chiding him not for moods of lassitude but taking them as normal in his manifestation of himself. This process is infinitely sacred to any woman-creature worthy the designation, as it means that she takes into her cosmic body the Fi- nite Germ in the form of her man, cultures it or him,

and projects him infinitely as well as definitely to her own cosmic growth, unification with all true essence, and ultimate glorification in having served the behest of motivated spirit.

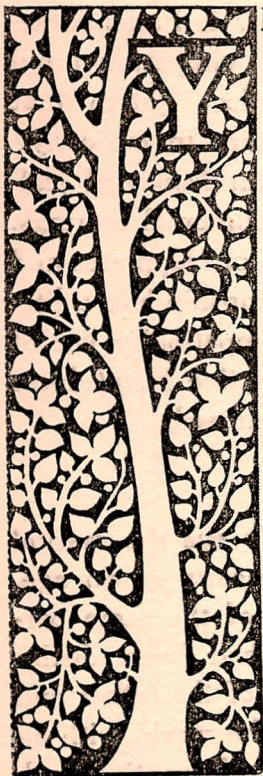
We are not going to tell you more at present. It is necessary for each one of you to know, however, that the prearranged plan of your lives containing the polarity we have described, is infinite in possibilities for what you call romantic love. The true flowering of it comes when each of you has caught the true picture of what your jobs mean. It will both humble and ecstaticize you, making you both contrite and exalted within your own heart. The complete realization of it has reached but a few of you as yet. Only as you see the definite results, reactions, or denouements of your culturing flower out in activities concrete and successful, will you catch the true picture of the power that is yours and employ it with a joy with which no other form of self-expression has ever endowed you.

People who have come into life to be great servers must perforce be great Positives by the nature of their commissions. That means, equally, an army of Great Women to uphold their hands and fill the tremendous vacuums in their wakes. Taken in pairs, this means a great new sequence of Positive Leadership. Let it rest here for the present . . .

GREEN-EYED MONSTER



GREEN-EYED MONSTER



EARN as we may for tranquil and affectionate union with our mates, the fact does remain that, among too heavy a percentage of us, the relationship levels off into what may be called an armed truce. It is not a state of amativity into which we may have entered but one of mutual criticism, seemingly of so rancorous a nature as to portray the marital state as an incessant denunciation of the other's acts and motives. Matrimony shapes up, so it would seem, as a perpetual siege of the emotions, or a vindictive reprisal visited on one or both of the parties for having essayed it. We frequently marvel that two such combatants maintain the union, and pardonably conclude

that there must be such a thing as favoring strife for its own sake. This is particularly so if one of the participants owns to a seemingly low, spiteful and jealous disposition. What can two such combatants be deriving from such a belligerent enterprise, if anything? Is it karma being adjusted? . . . if so, what strange brand of karma must it be, to call for so much acrimonious intercourse? Is one or the other of the parties learning the lesson of Patience. . . and how is Patience acquired amid an atmosphere of mutual vituperation and flying skilletts? How have the parties "gotten that way", we ask ourselves as an inquiry in curiosity? More than all else, what is this constant display of Jealousy, appearing like emery in the matrimonial bearings, scoring the delicacy of the mechanism of Happiness and turning an otherwise pact of companionship into a life-long "agreement to disgrace"? Incompatibility lies at the very root of the Tree of Prospective Helpfulness and its causes cannot be lightly dismissed.



HAVE before my mind's eye the marital cases of two brothers, nearly of an age, reared within the walls of the same parental domicile—which had been distinguished for the industry of the father and the devotion of the mother—facing the world with almost similar prospects. Arriving at mid-twenties, both

boys met and married girls of similar social station and should have repeated on the helpful alliance that had displayed as the union of their parents. But no! One son wedded a smart "modern" girl, who prided herself on her sophistication and "independence", yet considered it necessary to "keep an eye" on her spouse from the moment they returned from their honeymoon. Exhibiting from the first a temperament known as "bossy", she rapidly developed a bad jealousy complex—regardless of whether the husband's behavior justified it—and kept their subsequent matrimony in an emotional turmoil.

The other son's marriage seemed to be an enigma to his friends. The girl was in no sense sophisticate, she was possessed of merely moderate good looks, she never had a hat on her head that looked modish, she had few social graces. But she seemed to be one of those women to whom men "took" instinctively. They said she was "comfortable" to have around. Not that she never criticized them for their conduct if she disapproved of it, but there appeared to be a physical aura of compatibility surrounding her, the reactions from which they felt subconsciously. Of course, Jealousy was as far from her temperament as homicide. As I overheard the heckled brother-in-law remark to his own wife during one of their altercations, "It wouldn't occur to John's wife to be jealous because he loves her too much, mostly because he can't help it." The careers of these two

brothers with their wives must be personalizing something esoteric, I thought. And I was right.

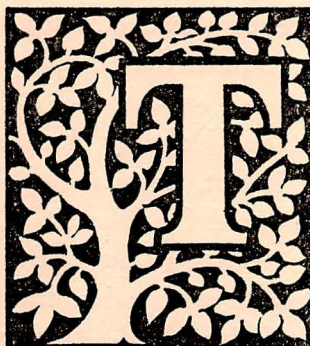
The orthodox metaphysical student would say offhand, that one girl had the bellicose and jealous attributes from karma, whereas the other was free from them and lived her life naturally and joyously. It was only when I began getting these papers on the causes of attitudes between the sexes, that I became enlightened in the downright physical basis for the differences in the women's temperaments. That the mediocre-appearing and carelessly garbed wife disseminated a powerful ovarian vibration that came from a complete surrender to the fact of her gender, while the "smart" and "modern" wife lived in perpetual rebellion to the predicaments of her femininity, of which her jealous tendency was but one indication, opened my eyes to the deep-laid nature of such idiosyncrasies.

Let me republish forthwith, therefore, in the ensuing chapter, precisely what my higher counsel had ready for my consideration, expounding the motivations behind the behaviors of each . .

WHAT MAKES AMATIVITY

THE REVELATION

What Makes Amativity



HERE IS, in the universe, only Positive love. Negative love would be a contradiction in terms. But there is, in the human soul, a heritage of fear—and Jealousy is one of its aspects. We would discuss Jealousy with you this hour, particularly Jealousy in the femi-

nine temperament. Taken by and large, it is the feminine disposition that is most grievously assailed by that factor the world calls Jealousy—principally because its origin is so little understood. The dictionary will tell you that Jealousy is an unpleasant suspicion or resentment arising from mistrust of another. We declare to you, from our higher vantage-point of observation, that such definition is incorrect. We say that Jealousy is an unpleasant suspicion or resentment arising from mistrust of one's self.

Where there is perfect love and perfect faith, there can be no jealousy. As perfect love casts out fear, so does

it cast out jealousy likewise—which is in its essence the fear of loss.

Actually Jealousy is the fear of not possessing the person or affections of the object desired. However, mark you—

When we say Jealousy, we must draw many fine distinctions, because there are so many forms in which it can be clothed. Jealousy is one of those emotions we call Primal because it is an emotion in the realm of the primitive 🌿

A really balanced mind would cast out Jealousy almost as effectively as Love would cast it out, because Jealousy would be recognized and analyzed for what it is, and thus be robbed of its power to sear or to hurt. But there are so many of the children of earth who have not yet learned even the lessons of the Mind—to say nothing of the lessons of Love and Faith—that Jealousy still is, as the childhood of the race, a powerful factor in the creation of human misery.



WHEN you have a character, either in life or in authorship—especially a feminine character—who is extremely jealous, several explanations may be possible. Sometimes one is operative and sometimes another. We will give you a number, and you can take your choice of them, or combine them in any way you see fit. Again we call your attention to the circum-

stance, however, that dispassionate frankness must attend on any discussion of the subject.

There is, first of all, the woman whose physical self is not what the man of medicine would call normal. That is, the mechanism for the ordinary displays of organic camaraderie is faulty. There may or may not be hope for her, according to how serious her disturbance is. Here is really a pathological case, and from her ranks come many courtesans and prostitutes.

Then there is the woman whose passions are normal enough but whose mental development is not high and who finds herself called to control the emotions of maturity—physical and otherwise—with the naivete of a child. Here again we confront a great caste from which is recruited many ladies of easy virtue.

Jealousy may be marked in either of the foregoing, but there is a curious anomaly in this field: Very often the jealous types have LESS than the normal physical capacity for passion. This lack creates in them a sense of inferiority and thus of fear. Thus jealousy and hatred come for those who seem to be more blessed than themselves, which is why they feel that they do not attract men, or why, if they marry, they are not successful wives. They are usually of a selfish or supercritical nature. ¶ A really unselfish woman, who is normally healthy, is always capable of a fine and beautiful physical giving, which is passion when accompanied by love. The jealous woman is sometimes of the type too, who

kills herself, or the man, or the rival, in desperation at her own prostration—which actually is impotence. The abnormally-sexed woman does not require to kill; she can usually attract what offers on her octave of interest, is easily satisfied, and proceeds to go lightly from flower to flower like the mental butterfly she so often is.

We have mentioned these three types of women given to jealousy. Personal beauty or physical attractiveness have little to do with it. What makes a woman attractive, if you could only know it, is the Vibration of her Gender. That is a mystery which is rarely explored. The savage has his own idea of what constitutes a beautiful woman, and it is by no means civilized man's idea. But the Sex Vibration is fundamental and unaffected by any consideration of what composes Beauty. There is, in other words, a standard of sex appeal which is universal, but there is no such thing as a Standard of Beauty that is universal. What you consider Beauty is a result of civilization and the culture in your esthetic nature. What Nature herself considers Beauty is quite another matter, and is independent of the forms of the organic envelope.

This does not mean that, given both Vibration and Form, you would not prefer the combination. But it does mean that if you are required to choose between them, Vibration always wins—even to the extent of making you think that the Form which accompanies or encloses it, is beautiful.

You ask what is back of incapability of loving in the sex way. We say, sometimes physical or endocrine disorder. Sometimes it is a reflex from emotional experience in adolescence which has shocked or congealed the feelings, which, not being strong, were easily enjoined. Sometimes a condition exists in certain women that is rare in men: they have been falsely taught that modesty and delicacy were synonymous with LACK of sex desire and certain impressionable lives pick up such teachings in youth. They are buried in the subconscious and act as a paralyzing influence upon natures predisposed to selfishness and self-chagrin.

Then you must remember, much about the individual body is inherited through the parental line but the soul that dwells within it has had a much broader and complicated background. Perhaps this shock, or lack of feeling, goes back to a previous life. Perhaps the suffering that results is the penalty that had to be. The inherent acceptance that a thing is sinful, inviting eternal punishment, merely because it offends modesty or good taste, is another frigidizing factor.

But the soul's fear of being considered inferior, in that the bodily functions are inhibited from any of these causes, raises the blind resentment that is Jealousy.

Stripped to its fundamentals, and uncircumscribed by pruderies of any sort, Jealousy is this and little more—

It is the soul's dread that it cannot love enough, or enticingly enough, to hold the beloved's allegiance!


Obsessed by such dread, it seeks to destroy that which it cannot command, in a blind gesture toward erasing the whole complication from the range of humanized realities. Although essentially self-castigation of a sort, it seeks compensation by blaming the loved one for lack of constancies, hiding the self-recognized deficiencies behind a cloud of turmoil.

Not to put too fine a point upon it, we might say that it is seeking a false command of an interrelated situation by blaming the other party for the defects for which one is knowingly guilty, one's self.

Always remember, when a given person is "burned up by jealousy," as your colloquialism has it, wrathful indignation is primarily released that one does not excel in magnetism of personality and other virtues, so that one's self is preferred in competition with all others, or holds first rank in the discernments and emotions. Vanity is at stake. The inferiority complex is aggravated. Attention is being called to the personal deficiencies by the most odious of comparisons. One is wrathful that one has not excelled in popularity so that loyalty and constancy are natural reactions. Panic that one may be failing similarly in the esteem of all persons, drives the sufferer to the most absurd of satisfactions. But here again, the concernments may be subconscious and based upon deficiencies that are unbearably ignoble. Let us mention them by personalizing them in the antithetical exhibit—



HAVE YOU not noticed—if you be analytical in your discernments—that on every strata and octave of society you come upon women of the most mediocre appearance, by no means fashioned physically in provocative aspects, who seem to exert a stronger hold upon the preferences of male acquaintances regardless, than many a ravishing beauty whose charms are spectacular? She may not necessarily be youthful, she may even be middle-aged. She may not dress in the smartest fashions of the period and even may be careless of personal appearance. Yet the average rank and file of men feel not only pleasantly “comfortable” in her vicinity, but on many an occasion prefer her to the lovelier vixens who regard her with disdain. Such a one has not a molecule of jealousy in her whole make up, and even may jest of her easy-going temperament. But is it easy-going temperament? What is the secret of such a woman’s charm? Are factors present, physical or spiritual, of which society takes no note? Let us tell you a secret about such quiet sisters—

Each possesses a maternal ensemble originating a strong vibration of physical complement that is primarily ovarian—and there is nothing erotic about such reference 

We emphasized that such a one is not provocative. What we would say more significantly would be, she is conjugally hospitable to masculinity as masculinity,

and announces to men subconsciously that she recognizes her gender as meant for masculine complement and naught else. She harbors no subconscious resentments that this is so. She is thoroughly acquiescent to being Woman, though nothing about her is promiscuous nor concupiscent.

The entire maternal organization of such a woman is geared to such acknowledgment of what she is. Accepting herself as component part of man, she has no battles of antipathy to fight. From her physical self comes a vibration which conveys to the masculine, "I am an earthly creature fashioned to be your affectionate accessory. My supreme soul satisfaction is derived from feeling myself employed by you for the gratification of your hungers. You afford me greatest delight when you accept me as loving auxiliary, irrespective of my pulchritude or lack of it, because anatomically I have been created to play my role toward you."

Such a feminine subject may by no means have excessive desires toward motherhood as motherhood, but if, as, and when progeny come to her, she accepts them with similar loving acquiescence. Gestating and caring for young is likewise a feature of her womanhood.

We say to you that Jealousy is beyond the concepts of such a temperament, because not in one single aspect is she "fighting life" nor its conditions of gender. She has no inferiority complexes because she knows subconsciously that men prefer her temperament to any

exhibit of feminine comeliness. Not that she is spineless nor characterless, in such willingness to be man's connubial zealot, but that she sees with clear eyes her role in the mortal and abides by its dictates. Men sense subconsciously that the clothing of her spirit secretes no hidden pins painfully and unexpectedly to jab them. She senses in turn that presenting no antagonism to Man, it does not occur to him either to glamorize or humiliate her—he takes her as he finds her and basks in the tranquillity of her agreeable pacifism.

Speaking pathologically, such a woman has been fortunately formed by Nature to radiate a strong ovarian hospitality that Man translates as compatibility but which is basically organic. Such a woman, acquiring a consort, is loved by him with a degree of constancy that likewise is subconscious. He knows from experiences up many lives that a woman in no respect fighting the fact of her sex, is too invaluable to spurn and certainly to mistreat. Such a woman may be extremely plain of face, but when referring to her temperament she will be described as "sweet". Once a normally-constituted man wins her regard, he will unerringly cherish her. Her influence follows him, and the warmth of her concernment is ever in his memory.

What is such a woman doing but acquiescing in the God-Plan of woman as helpmate without reservation for the male?

Women not enjoying such largess of connubial vibra-

tion are more to be pitied than criticized. They manufacture Jealousies by their subconscious antipathies to man in his aggressions. Keeping man's emotions forever stirred and aggravated, they seek compensations for their inhibited complyings by criticisms of masculinity that the latter fails to merit.

We would say to women generally on this subject of Jealousies: If you have elected to come upon the earth-plane in the vehicle of the feminine, why not extract from it the fullest measure of its significance? Your gender is your chief attribute. Beauty of countenance, comeliness of contour, these are but accessories to the overshadowing fact of your opportunity to show perpetual sex hospitalities to your anatomical partner, ministering to him without barbs of squeamish resentments to spoil the delight of his tranquillity with you. The very nature of man's mortal role being combat in some form, his affection for Woman gestates in exact ratio to his freedom from it in her company. She is the one Alsatia presented to him in the great life predicament. Love him for the fact that you can be his accessory, and you create a great karmic vacuum that he must fill with devotion and fidelity—if not in this life then in lives still ahead.

Jealousy, we repeat, is the apprehension one encounters in one's own spirit of being deficient in emotions to love the consort enough to cause him to prefer you to any rival or competitor.

You rule your consort by being his loving servant to such degree that he can find no one to replace you.

Of such is true amativity concocted. In fact, real amativity in which jealousy never figures on either side, is complement with the barbs and kinks discarded. It is maternity lived to embrace the consort as well as the progeny ✿

Man cannot withstand it . . we speak from knowing the hearts of a million men in their secret longings for Woman as God fashioned her and meant her to be, from Eden to this moment . .

“ . . AND I HID MYSELF”



“ . . AND I HID MYSELF ”



IN THE TENTH verse of the third chapter of Genesis, where the Good Book tells of the reactions of Adam from eating of the Tree of Knowledge, we have this odd statement made to the Almighty—who had come looking for the erring human pair in the Garden of Eden—

“I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”

The sacred text continues the dialogue, describing the Almighty's demands as to how Adam had learned he was unadorned as to raiment, and Adam's cowardly blaming of Eve for the sampling of the Fruit. In this last we are not so interested. There has ever been the type of male who blames his error

on the sweet creature who shares his joys and sorrows, and seeks to alibi his indiscretions or misjudgments by cravenly explaining that the Lady put him up to them. Virile men, of course, resort to no such fol-de-rol. Nine out of ten times, even if the Lady is to blame, they throw out a suggestion that she was probably not feeling so well at the moment, or had a lot on her mind, and after all, they as the Husband must truly have been to blame for not paying better attention to what the Dear Creature was about. Adam, however, offered no such feminine defenses to the Lord, involved himself in no manner whatsoever, and charged the Fall squarely up to the companion whom he had found sleeping beside him on the Edenic greensward in the episode of previous mention. Altogether, the Adam of Genesis stands portrayed to us as pretty much of a worm, and certain types of femininity are not above subscribing to this section of Holy Writ with loud female vehemence in that the portrait was a true one and has not altered appreciably in several million years. What we are interested in examining, as we get along toward the closing sequences of this book, is this question of Modesty—which of course involves Prudery—as it is raised, or not raised, in the intimate relations, and looking to the probable manufacture of unwholesome attitudes of Man toward Woman, or Woman toward Man, birthed in, or based on, false acceptances of culture and propriety.

It is a conceded fact that normal adults, irrespective of climate, do not commonly ignore the habiliments of such civilization and display themselves as Nature designed them and self-indulgence has malformed them. On the other hand, it is a fact widely commented upon that with the passing of that phase of our American culture known as the Mauve Era, Woman has gradually been divesting her lovely contours of conventional fabrics and presenting herself in a state of undraped simplicity that a half-century ago would have brought forth police reserves and rebukes from decorous magistrates. Most of us recall the scathing comment that was made, in the wake of World War I, when the skirts of ladies' dresses became shorter and shorter, until dimpled knees came into view in such numbers that only facetious comment by comedians like Will Rogers halted an ascension that was touching on the bawdy. From completely screening the feminine person so that naught of epidermis was visible but face and hands, Milady piquantly seemed to oscillate to the other extreme and display so much epidermis that now a voluptuous creature in naught but bra and hip-kerchief excites scarcely a second glance. Queerly enough, by no means has public licentiousness increased.

This whole question of Modesty, I say, cannot be overlooked, particularly in a period of transition between civilizations, such as society is undergoing at the moment. If there be esoteric causes for the various forms

of Exhibitionism for which today's daughters are criticized, why need we shrink from understanding them?



OF COURSE, I realize I will have critics who come back at me with the query, "Why do we find it necessary to understand them at all?" I have one male reader in a western state who takes a morbid enjoyment out of seizing upon any reference I make to the organic relationships of men and women and parading it as evidence of my secretly prurient mind. Clinical analysis never enters into it. If I did not subconsciously revel in eroticisms, I would circumspectly pass over any and all references to physical functions and keep the doctrine up on a plane of unblemished spirituality. I have tried to get him to explain to me what unblemished spirituality may be, but he avoids it. Men and women, obviously, are not supposed to have physical vehicles, nor those physical vehicles have processes or functions. It is all vile, very vile, and if I were highly advanced mystically, I would never give thought to it.

My eccentric male critic, I also regret to state, has a host of runner-ups in the type of student who frankly is "turning to metaphysics" to get as far as possible in his or her thinking from the "disgusting physical functions" and by fleeing them to dispense with them. Such persons do not wish to face life's quandaries and risqué situations and solve them by wholesome analysis

or constructive thinking and doing. A Doctrine of Purity to them is a doctrine of examining only those subjects that minimize the physical and deny the organic. On the other hand, I am equally non-sympathetic—strange as it may appear—with the party who declaims sanctimoniously that we should be “courageous” about these matters and treat with them rationally and without circumscriptions.

I ask, why be squeamish about them on the one hand or valorous about them on the other? Both show prudish inhibitions at work, one wishing to dispense with the problems they present, the other translating them into mawkish sublimities. Both mean running away from something, though running in opposite directions. We have come down for three-dimensional experiences in vehicles that originate and operate thus and so. Studying those processes, knowing why and how they manifest, keeping the utterly dispassionate attitude toward them but comprehending profitably why the en-housed soul reacts to them as it does, should remain as impersonal to us as regarding a dozen eggs in a hen's nest or planting a bed of receptive soil with nasturtium seeds and several weeks later beholding a spread of riotous blossoms.


The question of Modesty, however, applies to a slightly higher octave of thought than organic procreation or even colorful horticulture. It repudiates no natural processes. The naked babe upon the pillow is neither

vulgar nor salacious. Such is the virginal mechanism in which the soul takes up residence. But as the babe develops in stature, and becomes the child and then the youth, "good taste" begins to throw qualifications and inhibitions about the display of the undraped self. When puberty is passed—at least in so-called Anglo-Saxon countries—the undraped human figure, publicly, partakes of unqualified concupiscence and "nice" people will have none of it. What then, is this change in the virginal estimates? It is the same body at twenty years that it was at twenty days. It is the same soul-spirit en housed in such body. But Time and Growth have somehow altered psychological regard. If it were originally a girl infant—that had undergone the organic cultivations from twenty days to twenty years—the undraped self-exhibit becomes one of prurience. But chiefly, remember, in the mental processes of the observer. The infant girl, made the fraught woman by Time's presentation of adulthood, becomes the cause of gender incitation and imaginative utilities. But the change, of course, is in the beholder.

The effects are similar to old Dr. Johnson's comment to the squeamish spinster who complained that his early English dictionary contained many naughty words. "Madam," said the celebrated lexicographer, philosopher and psychologist, "you have been looking for them."

This strange alteration in the estimative attributes of

the soul must be a spiritual phenomenon, and as such we regard it. If the comment be forthcoming, "What constructive purpose can it serve?" I answer without hesitation, "The constructive purpose of completely understanding the sources for the mortal conduct of men and women, making us more tolerant and Christlike toward their piteous behaviors." Not that we require to turn Freudian to pass on the moral estimates. What we do is climb out of the octave of our vicarious carnalities and view the entire human race as residents of the Higher Worlds regard it. Such view, to be candid, seems to be one of complete impersonality toward the organic relationships.

Knowledge is either All-Knowledge or it is nothing. It serves little purpose to know only pleasant and agreeable things that pertain to mortality. The proper attitude for us to take is, that we desire to possess ourselves of all knowledge that is available, for we never can say accurately where one branch of knowledge interrelates with another branch of knowledge. What it all shapes up into, in the aspects of knowledge we are now regarding, is nothing more nor less than Sacred Psychiatry. As medical students of spirit we wish to be able to diagnose every aberration of human conduct. When we can do that, we shall be able to prescribe for the spiritual lesions as we see them occurring in those brought to our attention whose conduct is otherwise abstruse 



OW Modesty, I concede, is a delicate subject because it affects the esthetic sensibilities. There is a decided difference, even in the vocation of engineering, between knowing the proper mechanics for sewage disposal and leaping into a trench of offal merely to determine that it is foul. One preserves a decorum in the physical amenities because of the disdainments of ugliness involved. More of this later.

Modesty, correctly defined, is the quality or state either of placing a moderate or low estimate on one's own merits, or observing the proprieties of sex, being chaste, virtuous, decent, or at least reacting to displays of carnality with aversion and disdain.

How shall we explain, nonetheless, the change that seems to have come across feminine human nature in the past fifty years, wherein it appears that immodesty is now an art.

Well do I remember an afternoon back in the McKinley Administration as the bicycle was coming in, when up a sandy New England hill road before our Methodist parsonage, went a feminine hussy garbed for public wheeling. Brazenly had she discarded the skirts of her gender—skirts which history stated were the invention of man, by the way, to retard his feminine property if it attempted to escape him—and was pushing her heavy pedal-contraption afoot, garbed in what, do you imagine? Garbed in shameless pantaloons that today

are known as bloomers. Exactly. Bloomers! With the naked eye, I saw them. They were bloomers of heavy blue serge, of a type called Plus-Fours, belted at the waist and elastic-banded below the knees. But the hussy was SKIRTLESS. What was civilization coming to?

My very prim mother, the pastor's wife, actually called for father to come and behold. From the creature's knees to her rubber-soled cycling slippers were ribald exhibits of very neat calf—or calves, seeing she had two. She was otherwise "decent", having a silk blouse above the bloomers and a smart beret atop all. But mother was one stricken.

Father thundered forth a sermon to the community sisters on the following Sunday, with grandiloquent reference to the fiery language that appeared on Nebuchadnezzar's palace in the Fifth Century, B. C., to the effect that somebody had violated the Babylonian system of moral weights and measures and the imminent earthquake would soon clean things up.

Yesterday I drove past a community swim-basin in Indianapolis and had to look twice to make certain the voluptuous maidens therein were garbed at all. My western critic will probably hold this against me, wanting to know why the question should occur to me. If I did not possess a befouled mind, I would not be regarding a swim-basin, anyhow.

As late as 1924 I drove into a little Kansas town with

my sister Edna, the mother of two children, in the type of breeches known as knickers, making the cross-continental motor trip with me. Pulling up before the local General Store, we men of the party waited while Edna acquired provisions. Came forth the sheriff of the municipality and he says to me, says he, "You better get that woman out of town before I arrest the lot of you. We don't go for that sort of thing here. We're a moral community."

I wanted to know what sort of thing and he accused me to my face. I had brought "a female in pants" into the civic precincts, against the town ordinances made and provided. That Edna came forth with eight dollars' worth of purchases did not mitigate the error. We got the "female in pants" out of town. Go up on the business streets of Noblesville any afternoon and see the girls walking about in overalls today—to such an extent that one must look into their features to determine their gender. Or, as one wag expressed it, "Women are wearing so many trousers these days, you only know which is the wife because the other one is the party not doing the talking."

In the course of America's participation in World War I, 'twas put forth that fabrics must be conserved for military purposes. And Milady conserved fabrics with strangely perverse zeal. First she conserved the fabrics in suffocating form-fitting corsets. Then she conserved fabrics in Heatherbloom petticoats. With the petticoats

conserved, she started in on skirts in general. She conserved so much fabric on skirts in general that, as I said, my erstwhile friend Will Rogers was provoked to public mirth. I heard him comment once at an Authors' League Dinner, "Ladies, you're undoubtedly a whole lot healthier, now that you've got 'em above the knees. But if you only realized how funny some of you look, competing in the matter of underpinnings with pianos, you'd drop 'em so fast you'd hear the hems of 'em bounce." ¶ Women's skirts went down next day, halfway between knee and ankle, and have remained there ever since.



WHAT we are interested in observing is the spiritual variance in Madam that causes her to see virtue in sidewalk-sweeping hems one decade and an equal virtue in kilts the next. Inherently she is the same decorous lady, decorous, that is, in all matters affecting taste. But she does have certain fundamental whimsies respecting her person. Decidedly she is not averse to permitting man to gaze upon it under such conditions that her pulchritude is enhanced. But she must first have the pulchritude.

Ask the Mentor what is at work in her, and he will tell you that she does not hesitate to capitalize upon her contours—knowing she has been supplied with them for certain legitimate incitements—when she does not

risk social punishment for violating decency. Yet what is decency?

Decency is conforming to the standards of what is fitting, judged by the common concepts of morals.

It is the common concepts of morals that changes.

I had this brought home to me by my experiences in Japan and Russia back in World War I. There is no feminine creature on earth more decorous than the Japanese woman, who could not be concupiscent if she tried. Yet, reared in prudish New England as I was, I shall never forget my esthetic shock when I visited my first hot-spring spa in Nippon and viewed the mixed bathing. In Japan, naught is indecent or immodest if it be motivated by reasons of utility. In 1917 I saw nude men walking the public streets of Yokohama and Tokyo in something less abbreviated than an Iroquois' breech-cloth, and no one gave them a second glance. This was permissible in that their vocations, in the terrific semi-tropic heat of that summer, made the slightest article of unnecessary clothing obnoxious. And the principle applied doubly at the spas.

On the bathing beaches of Russia—which of course are sparse—bodily coverings were unknown, also. One had Nudism displayed at every age.

Frankly, the feeling incited was far from being sensual. It was primal disgust at the ugliness proffered. Regardless of the mummary circulated about "the human form divine," the "human form" is anything but "di-

vine" when it steps forth sans raiment and parades in uncovered hide. Nudism in any country is repulsive because less than one individual in fifty, male or female, is statuesquely handsome. Nude figures either bulge in all the wrong places or the ribald exhibitionism is gross and repulsive. The human race, as it comes, is a sorry display and clothes dictated by climate have assuredly done more to civilize man than all the fiat of emperors ever uttered by breath.



HOWEVER, we do have both the masculine and feminine exhibitionist and the motives involved command our attention. One night in New York I was called to diagnose as I could the well-nigh pathological case of a young woman who, ever since babyhood, had been eccentrically resentful of clothes—any clothes. Required to appear in public places garbed, of course, she got vigorous compensation the moment of reaching home in stripping off every vestige of fabric and "letting her skin breathe," as she called it. Summer or winter, she went in for Nudism in her apartment, sometimes to the erotic entertainment of male neighbors. Finally her mother came to consult me. Her daughter was approaching her thirties then, but was sullenly indifferent to the ribald reputé she had earned, on one occasion having been requested to vacate her apartment by the landlord. Ever since baby-

hood, Virginia had torn clothes from herself and flung them aside. Up through adolescence she had been a "trial" to her parents. Was it because the girl wished to duplicate the freedom of the Spirit State, the mother wondered—having gotten a smattering of Esoterics—that impelled her to play the unrestrained Eve on her home premises, or what did I think?

It was answer to my solicitation for wisdom in the instance, that I recorded the paper that fills the next pages. It answers, I believe, the quandary of eroticism in general, insofar as antipathy to bodily coverings is concerned. Call it Nudism, call it Sun Bathing, call it by any fancy name that fits the idiosyncrasy, the urge being served does have basis in Spirit.

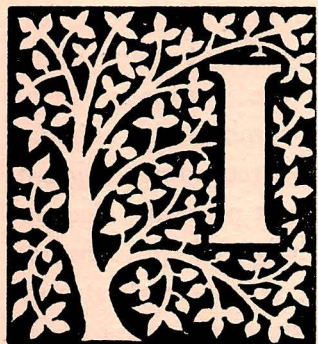
But esthetics must take a holiday.

Clinically, let us consider how the Higher People view it . .

FLESH AND THE DEVIL

THE REVELATION

Flesh and the Devil



IN YOUR cramped, unnatural civilization, you hear much about the impiety of complete divestment of the body, practiced in mixed company. You have the attribute you call Modesty to fight, defying those forms of natural expression of the body that are prurient to those whose minds are prurient. We expressly wish to declare ourselves upon these points in answer to the case you have propounded to us about the young woman of unconventional mien. As public tastes progressively alter in these matters, you will observe a degree of improvement in social sanitation that would seriously perturb you to have described too graphically at present. Let us ask you some questions clinically. First, what is Nudity?

Nudity, in its modern essence, is the undraped condition of the human body carried to such an extent that the body no longer has, or carries, the concealment of features in the slightest degree.

Nudism is the making a fetish of such a natural condition, pursuing the ordinary dictates of social procedure as though the figure were clothed, when it is not.

Wherein has the "wrong" come in, in either instance? Let us approach it by opening certain doors to you on vistas of spirit.

Admittedly, it takes a strong grounding in esoteric fundamentals to face the bold statement that going about unabashed in total divestment, the company being mixed, would be more or less the symbol of a spiritual innocence that opened doors of understanding of greater cosmic forces than men conceive at present. Because Man is so backward in his knowledge of these forces, even to denying their existence, it is not at all strange that he has held ignorant and perverted ideas about covering the tissues of his physical self.


If the truth could be known, there is, in the root memory of the race, recollection of a condition when the human ensemble performed utterly devoid of covering. A hot-house humidity prevailed on your planet. Man did not think of himself as nude, the reason being that clothing for his instrument of ensoulment had never been of moment. He had taken upon himself the fleshly vehicle of the anthropoid ape. Animalistic forms suffer no embarrassments, in that they are not draped from observance of each other. But it was more than that with Man.

In the root memory of the race this pristine candor of

body accompanied a high degree of man's spiritual perception, which he had brought to your solar satellite. He was Free Spirit—a unit of Consciousness able to demonstrate independent of materials—who duplicated the primate organisms as he found them. As he sank lower and lower into the bestialities of physical converse with them, so the keen edge of spiritual performance met a blunting. Yet ever does he associate his original angelic status with the unconventional freedoms of body in the natural. What he is striving to do, in the fallacious and utterly absurd impersonations of primordial man under modern conditions, is subconsciously play at the role of the super-creature that he was before ensoulment.

However, the building up the bodily strength is always conducive to the building up of the cosmic stamina, as we have before remarked. And absolute and unabashed divestment, pure in conception, free in expression, could become a sign of the spiritual purity of which the race of the present stands sadly in need. You recognize these things in your subconscious mind, though convention forbids your reacting to them openly. Or rather, suppose we say, you would react to them if society would permit it. But society forbids it because open display of the physical features would incite the gross to patterns of debauchery.

But what we would certainly say to you, in such a case as you have brought before us, is that such

urges and impulses are far from being prurient. Pruricity exists in that those who have long labored under exactions of utilitarian society, feel "instinctive" reactions of draping the figure when others approach in the visual vicinity, but fail to identify properly the reasons. This is particularly marked in certain kinds of women 

To cover the areas of the person most susceptible to man's aggressions is a conditioned reflex left over from unnumbered generations up which women have been carnally abused, and remember it. Subconsciously woman seeks to cloak herself that she may insure herself from injury.



NABASHED and shameless divestment is far from being perverse, we emphasize. Perversion consists in precisely the opposite. Deploying into sense-relationships essentially of darkness, they would cover by day what is impure to them by night. Children do no such things because they are essentially freakish in this: that they employ themselves against the dictates of maturity, which are usually toward coalescence in impurity of that gauged by social reactions from impure concepts of essentially pure functions.

Now there is nothing in any of the normal organic functions of which enshrouded soul need be ashamed, as

the Fathers well knew. The functions are Nature's dictates, pure and undefiled, and a return to some of the outstanding among them would be among the concepts of a better social order. Not that people in general should, or will, run about unclad, but the impulse will be there to be franker in their relationships, admitting that adults are creatures of desire, one toward the other, but holding those desires well out in the open, not hidden and secret to come out in salacities.

There are two ways of looking at the intimate relationships between the masculine and feminine. One is the purely procreative. The other is the lustful. A woman's physical self is chiefly a mechanism of reproduction. There is another and finer way of regarding a woman's ensemble, however—as an instrument of complement in its psychical aspects. It is an instrument of carnal converse only as it pertains to an unwholesome license toward procreation.

Women, understand us, are not mechanisms of reproduction only, in any instance, at any time. They are complements of, and to, masculine endeavor. Children are, or should be, secondary.

As we have remarked before, human flesh-and-blood is for spiritual perceivings, speaking in the sense of something other than employings. Physical bodies are Contact Things with universal forces. Divesting them of smothering garments, rubbing them in massagings, stimulates a peculiar condition within them causing

them to reach out and absorb vast quantities of etheric energies of which you have no knowledge.

You say, we repeat, that absence of smothering fabrics, "feels good". But why do you not ask the reasons for such ecstasy?

We tell you that you are bathing unobstructed in floods of elemental energies that surge in and through you, enlivening your thought-work, absorbing into you the great differences between the Hidden and the Seen—meaning the elemental patches of substance which cover the gaps in each individual case between the planes. It is because this is so that human beings in large numbers find private physical delight in performing *au naturel* 🌸

It is wholly healthy and non-perverted, as we have told you.

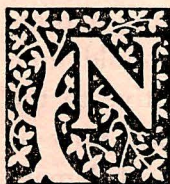
You are opening yourselves to great cosmic contacts. Just as the air and sunlight have a beneficial effect upon the flesh and carry into your physical ensemble the products of nature in their radio-dynamic state, so the nude person has a peculiar affinity to the inrush of the great cosmic currents that play in, and through it, with less danger of insulation or turning aside, than when the body is surfeited with insulations in form of garments. ¶ If you could only be aware of it, the completely unclad body is the better receiving station for the cosmic broadcastings, for you have no idea of the immense amounts of obstructings that accrue when

those vehicles are bound about by restrictive tapes, cords, cinches and belts, which too often obstruct circulation of the blood in the most vital parts—or parts most vital as psychical conduits.

We say to you in the most positive terms that if we could convert your whole species to a state of unabashed and shameless divestment by one stroke of the intellectual pen—climatic conditions permitting it practically—gladly would we do it. For we should then have a race that would be psychically receptive to the most delicate currents and perceptions that now is smothered in fabrics, many of them of the most damaging insulation.

We say to you in equally positive terms that had the North American Indian, or even the jungle savage of today, been encased in the habiliments of your modern fashions, neither would have exhibited those adept psychic attributes that are at once the jest and wonder of the modern mystical scholar. Incidentally do you take note that the Hindu mystic as well, lives practically naked excepting for turban and breech cloth. It is because these are primal of body and unperturbed of mind in respect to body's true functions that they are so susceptible to influences for which the whole species is hungry without knowing why. Can you say that there is the slightest thing erotic in the North American Indian's divestment of garments? You marvel that he is so ubiquitous in your psychical clinics. He is, as one

wit amongst his species has declared, not nude but "all face." His peculiarity of garb—or absence of it—has given him contact with unobstructed primal forces that carry him closer to the original spiritual pattern of Man than any other race you possess in the present, though in ethical aspects he is curiously dispassionate.



NOW LET US tell you this: perfect physical candor between a man and a woman shows as that state of mind—or consciousness—where there need be neither inhibition between them nor provocation to lustful indulgence, as they move unadorned in one another's company. And why should this not be so? Modern Woman's draped condition, up until recent years, was truly a hark-back to barbaric periods when she learned to her physical sorrow that prosmiscuously unveiling her anatomical design provoked male assaultings and exposed her to ravishings. This marked unborn generations of her sex. Fixations from such experiences were successively carried onto higher planes, brought back into succeeding lives, and too often encouraged by seductive mothers brought to similar constraint in relation to current menfolk.

Now the bitter fact remains that Man will seek out and pursue that from which he is prohibited. Curiosity is the ultimate schoolmaster of the species. It is man's technique for acquiring wisdom. It is the essence of

his nature and accounts for his development, physical and mental. When, therefore, Man is denied the freest address to Woman's charms, he concretes unto himself a desire or want both unnatural and unwholesome. Wise wives, up over the generations, have come to realize this, and made their bodies known freely and purely to their consorts so that lecherous mystery does not stimulate desire. Somewhere up along the line of these generations they have discovered that going wholly inhibited before male owners or consorts—when performed not coarsely but with finesse—has actually reduced them to minimum of embarrassment or harm. Earlier Man found likewise that as he had totally unobstructed access to his Woman's conjugal endowments, he no longer required to resort to physical assailments to gratify incitements. Between these two great influences upon her, therefore, Woman has come up. Promiscuous nudism cost her chastity and perchance her life; private nudism served to lessen the tensions in intimate relations—for man will not fight for that which comes without resistance.

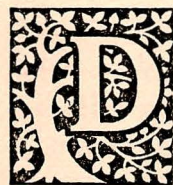
The average woman's problem is one of oscillation between the two extremes in consequence. She can so screen herself to excess—as the Levantine woman does today—that imagination makes romance of every hag or harriidan merely because the reality is hidden. Or she can step out, if she be audacious enough, in the habiliments of Eve, and meet with disaster as her

charms are provocative. But in her relations with her own consort, a deliberately adopted abandonment of reserve can reduce masculine desire almost to zero. As her person retains no further mystery to her consort by display dispassionately intended, she is subjected to no ravishments. Ironically enough therefore, that which constitutes her maximum jeopardy publicly becomes her greatest personal insurance against abuse privately. The average woman of culture preserves common sense and fair taste and balance between the two extremes. But creating an air of overly romantic mystery about themselves, by purposeful concealment, raises the thermometer of desire toward them in precisely the ratio that Man's nature is curious. And such desire can take as many forms or even excesses as Man's mercurial desires are volatile.

Inhibited, repressed, falsely "modest" women have been their own worst enemies in such regard too often. They are constitutionally "ashamed" of their natural selves. What they truly mean is, they still FEAR what can be invited if they expose themselves to masculine survey crassly, having had experiences of the bitterest nature in earlier lives, discovering that they could be made objects of lethal attack for possessing allurements naturally ✎

We would not have you think by this that the unadorned state of the person is essential to Woman's longevity or innate moral purity. Woman drapes and

adorns her person both to enhance her charms in the eye and mind of Man, as well as withhold from notice blemishes or deficiencies peculiar perhaps to her specific personality. But underneath much of her overdressing is that which is libidinous, and the sooner she discards many of her fixations in such respect, the cleaner will become man's concepts of her function as his companion *L*



DO YOU not perceive, therefore, what is afoot in the emancipation of femininity from these overdressings and self-deceivings? ¶ Woman of late years, you comment, has been steadily discarding the fripperies of convention, and stepping out with Man—free, natural, unafraid. Man has come to gaze upon Woman at seashore, in athletic contest, in the camaraderies of war and business, as flesh-and-blood co-creature, becoming familiar with her charms and not overly provoked by mysteries in respect to her person. At last she has come to garb herself for grace, comfort, and exercise of limb. Even her maternal condition no longer is subject to ribald comment. Do any among you dare to say this splendid physical creature, increasingly unembarrassed by divestment, represents degeneracy? Is it not a fact that candor about sex is bringing readjustment of Man's treatment of her? True, precocity can invite indiscretion based on immaturity of

judgment, but when was it ever otherwise? Did the erring daughter of yesteryear, victim of a suitor's faulty devotion, driven from beneath the parental roof with fatherless infant in her arms, not feature the drama and literature of the period quite as erotically as the delinquent adolescent of the present? We tell you, the whole trend of sex psychology is toward physical as well as spiritual camaraderie, as the race tops the grade of the Piscean Era and sees the Great Plains of Aquarius stretching wondrously to skyline.

Woman is departing her prudish "modesty" in exact ratio that mass enlightenment in respect to gender has caused her to feel that her person is no longer endangered because of God's endowments.

Thus to a word about your eccentric maiden who resorted to divestment when permitted by privacy . .

Such a one is not striving to recapture her discarnate "freedom" of sense or movement. Neither is she altogether yielding to race memory of times when organism unadorned invited less physical havoc, in that Man was more spiritual. Man was not more spiritual, in the definition of the term as high ethical restraint.

Undoubtedly your maiden has long since discovered the psychical sensitivity of her bodily surfaces when unobstructed by fabrics—or if not psychical sensitivity then sensitivity to cosmic currents that feed her with vitalities not conceded by science. She discovers that the antenna of her temperament respond to subtle changes

of odic energy and she drinks in this elusive current of spirit-strength for uplift, as grosser individuals may regularly take alcohol. Certain it is, that unless she be deriving some well-perceived profit, the process of divestment would repel and not attract her. The fact that it persists with her, obviously indicates she is especially attuned to energy bombardments that only fullest areas of her body absorb. Actually, she is gifted with a psychical sensitivity which she will not permit the conventions to obstruct.

The subject is a general one, where hard and fast rules cannot be set.

We are by no means saying in all of this, that progressing Man is heading toward the day when he reconverts society into unabashed Nudist colonies, with exhibitionism at the ultimate. Such would be absurd, the demands of climate and physical protection in a mechanistic civilization being what they are.

The thing we are announcing is, that as society levels off into higher and saner modes of living, your general costuming will closer approach the simplicity of classic Greece or the gracious Roman. Raiment—particularly to Woman the Comrade—will revert to the simple and yet the proud, with ease, candor, poise, and withal the elemental, as predominating note. What garment has ever displayed greater dignity on the human form than the Hellenic chiton or the male Roman toga?

Pure white costumes you will see return, as predomina-

ting color. All must make for simplifying life, not rendering it more complicated. But the human body must never be disparaged nor discounted as fundamentally the envelope whose functions know no pruderies. Clean minds, wholesome functions, white raiment of simplest pattern—these are next to nudity as expression of Spirit least the captive of that devil, Flesh.

“OH, PROMISE ME!”



“OH, PROMISE ME!”



ALWAYS experience a feeling of sadness as I draw near the end of writing a book.

This book in particular, I have had in mind to write for a long time. The Mentor Transcripts on Matrimony I began to record over twenty years ago, and while I have managed to fill over three hundred pages with them, and the Commentaries of my own in respect to them, I still feel that neither have done the subject justice. Can anyone, however, do justice to the subject of Matrimony? This matter of satisfactory—not to mention happy—mating, fills our lives so full, regardless of our ages, that almost an encyclopedia is called for, to treat with it adequately. Besides, if we be

men, there are nearly as many brands of mating as there are feminine temperaments supplying the gentler quantity to the equation.

The male bazoo that goes about declaiming that "women are all alike" not only needs his head examined but shows on the face of it that his experience has been limited. Women are far from being "all alike"—what a mess we menfolk would be in, if they were. Just as no two fingerprints exactly alike have ever been known, so there are no two women in the universe who exactly duplicate one another. I suppose this is chargeable to the fact that no two womens' experiences with us obstreperous and impossible males ever duplicate.

Woman, I have contended for the past half-century, is more or less the thing Man makes her—by the ordeals he creates for her to endure with him. Not that she is formed of wax, but her innate and sometimes pitiable desire to hold Man's esteem and affection causes her to forego the bent of her own character in order to fit the more compatibly to his. I am in my sixty-fourth year as I bring this fifth book on the Soulcraft Doctrine to a close, and can scarcely be charged with the illusions of adolescence. Yet my respect and admiration for Woman as a sex still continues as high as it ever was in youth. No matter how one views it, her lot as companion to cantankerous, mercurial Man is scarcely to be envied. Life, in other words and as I have published elsewhere, has made me an admirer of womanhood, and I hope I

remain so to the end of my days. Certainly misogynist critics are not going to stop me.

I recall that once, in the very earliest weeks of becoming acquainted with Clairaudient Converse, I chanced to make the remark one evening in the Mentor's hearing that it was a tough life-break for a soul to be born a woman; she got the short end of it from the sheer fact of her sex. "Stuff and nonsense!" wrote the Mentor. "Women get no more tough breaks in life than men get tough breaks. Women and men are composed of exactly the same cosmic stuffs, and setting Woman on a pedestal, of either idealization or sympathy, is quite as mischievous as deserting her with child."

Whereat the Mentor and I had our first fight.

I suppose neither of us won it.

But I felt very chivalrous.



PERIODICALLY I still have the exhortation administered that I "don't know women." the administratrix assuredly not being male. Well, perhaps I do not. But having lived over six decades on this Sorrowful Planet where precisely one-half the population uses lipstick and mascara, it requires a stout logician to convince me that I do not know which specimen of the two genders has the most credit coming for pursuing existence under the most difficult and often humiliating conditions and coming through nobly. Never yet have I en-

countered the woman who did not appreciate being told how very much more man owed her than he admitted. Never yet have I won what I might designate as an argument with a woman, yet on the other hand, never yet have I failed to note a woman's voice quaver and a mist come across her tired and sometimes wistful eyes when mere man told her sincerely and spontaneously that he loved her and her nearness and dearness belonged in the realm of the inarticulate.

All of which sums up to the general counsel that you never can go wrong in the matter of praising a woman. She may not deserve praise for the precise thing that you are praising her, but she deserves praise for so many things that never get acknowledged, that as general compensation it is by no means misplaced. That crank out west, whom I mentioned earlier, who writes me so many anonymous diatribes for possessing a prurient mentality—because I view Sex occasionally without being adolescently scared of it—fairly foams at the lips when I openly adulate the Dear Creatures, charging it to a venery for whispering compliments into their dainty ears, the while I subtract the pence from their wallets. He little knows that it so happens there are more male Soulcrafters than female, and that I never knowingly subtracted a pence from a feminine wallet in my life. The fact is, I pity him for his inhibited wisdom. I know that in his hectic spirit he is doubtless blaming one woman in particular for the views he holds

about the Sex—thereby proving she had plenty cause for treating him like a worm.

Not that I have never had tough luck with ladies. But knowing myself, even if it be true that I lack knowledge of femininity, I fail to see why more of them have not ground my face in mire. But I never have known a woman whom I could not trust if I gave her to understand I sincerely was trusting her, and I have rarely encountered a feminine creature who would not deliver the best that was in her, provided I expected it and she were aware of it.

Well, we meet them, and we become enamoured of them—as Adam did in the Garden several million years come Tuesday—and ask them to marry us and endure our wretched dispositions and eccentricities for a given span of years. And they take us at our word when we pour a lot of adulation into their ears, and trust us with their health, their happiness and their sacred honor. The only thing for which they will not stand—and I certainly do not blame them—is being taken for granted whether the honeymoon be over or whether it is not. The trouble with us men is, we let the honeymoon terminate and then wonder why the bride does not keep it up alone. There is more truth than wit in the definition I found the other day in an old magazine, that Love—real Love—is that something, that certain something, that makes a girl marry her boss and work for him the rest of her days without salary.

On the other hand, there is also that wisecrack that when a woman truly loves a man, he can make her do anything she wants to do.

My prize story about Matrimony, however, I had told to me twenty or more years ago by Karl Harriman of the old Red Book Magazine. Seems there was a certain low, married character who often cheated on his spouse, particularly pursuing one caloric jezebel whose apartment he would visit, never failing to tote up the choicest wines. However, one day he became considerably confused due to sampling the choicest wines for the forthcoming evening, and made the error on hailing a taxi, of giving his home address instead of the vixen's apartment. He was still confused when he rang his own doorbell, expecting his paramour to answer. Instead, his lawful spouse answered. Foggily he regarded her. Not sensing it was his wedded mate he was addressing, he proffered the vintage carried under his arm. "Brought you (hic) bottle very besht wine, m'dear," he confided.

The wife took foggy husband and vintage inside. The husband thereupon made the discovery that for twenty years he had been bringing wine to the wrong woman!

Pleasantries laid aside, I have found that most men do "bring wine to the wrong women." Ninety-five percent of women want to do those things that make an ideality out of wedded bliss, and when we have reference to

that divorce that starts with that broken teacup, ten to one it's the man who breaks it and forgets to say he is sorry *L*



HOWEVER, what have my personal sentimentalities to do with a book about one Adam awaking in Eden once upon a time and discovering a rather ravishing creature lying near him whose Mona Lisa smile has been regarding him ever since?

The one big thing I have found running like a scarlet thread through the psychology of the Higher Counselors, is their sympathy for the human race at the chagrin felt by individuals when they discover how indifferent the hosts of the higher worlds have been toward their connubial relationships. Also I have met emphatic parental assurances that nine-tenths of the constrictions and seeming tragedies, that happen between wives and husbands, or even between those living outside wedlock, are of small cosmic consequence, and if they cannot work out their differences in one life, they can work them out in another.

How many broken lives I have encountered in my sixty-three years, that were based on little more than wrong interpretations of the Divine stipulations concerning the wedded state, and how many tragic consequences have come from notions of erotic wrong things—that cast abortive shadows over whole careers and caused

adults to carry burdens of concernment on consciences as illusionary as they have been temporal.

If I have found one major solace in the tenets of Liberation-Soulcraft it has been the assuagement that we are punished BY our sins and never for them.

And we punish ourselves—by electing to come back and live it over, and live it right.

God merely makes it possible for us to do so.

Suppose we consider for a handful of pages before closing, just what is meant by matrimony as those in the loftier worlds regard it—or as they envision what the ordinary man-woman relations of the future are to be. First of all, it goes without saying—from all the lessons I have received in a quarter-century—that the woman will not be a chattel in any sense, not even as a symbol in the marriage ceremony.

The marriage ceremony as a religious rite must come to hold less and less significance, until AS a religious rite it will be rare and antiquated. On the other hand, it is by no means conceivable that the new sex relationships will enter upon anything like what is now called Free Love. Free Love means license to experiment physically with any specimen of the opposite gender that comes within one's ken. Apparently the true marriage state will be more or less of a legal contract between the parties, standing up to life, taking its lessons. experiencing its readjustments, which Free Love avoids. Free Love means going from person to person

without restriction, experimentings in curiosity of a physical nature, until one is satiated with sex, and effects devitalization of their energy reserves. In other words, promiscuity without reserve and as grossly without responsibility. Midway between these two—Serf Marriage and Free Love, there is a state of mutual respect that has little to do with man-made laws, or legal stipulations based on economics, or any other social factor but pure and unreserved companionship, prenately originated and agreed upon.

But how to determine this in the individual instance, is not society's affair! Society must make up its mind that it is not the arbiter of the private life. It can preserve the form of the outward respectability if it pleases, but that responsibility must be based, not on statutory stipulations so much as on a knowledge of what is taking place when the connubial state grows insufferable and there is a longing for release that crystallizes in an alteration of relationships.

Human beings must know that nothing happens in this world by chance, not even the most transient matters in day to day living. Underneath and behind is the forceful principle of equilibrium working. If a man and a woman are incompatible, there is a reason—a sound reason—that should command respect from the outward aspects of antagonism. When the readjustment takes place, it should be on much the same basis as the marriage itself was formulated: a simple, natural

admission that the co-relation no longer holds profit to either of the contracting parties. When the time comes for dissolution of the contract, the Court must function automatically, making appropriate prescription for the upbringing of the offspring, not necessarily in a formal institution but under a tutelage that assures the child proper safe-guarding of life and morals. The father or the mother, as the case may be, may have jurisdictional or actual care, as at present, but there will never be any difficulty over this so long as the human clan is what it is. Because sooner or later it must be recognized that all this has been determined upon, more or less with the consent of the child's soul, before the life-contract started.

The man and woman contracting Marriage should so stipulate to the authorities for economic reasons. That should be a hard and fast ruling and subject to no violations. Such stipulations having been made, there should be acquiescence by authorities and acquaintances automatically. The connubial program, you will find, will then be launched without fuss or feathers concerning Divinity in the relationship. It may be thought too advanced for you, to be told that God as orthodoxy today depicts Him is not interested in knowing whether or not an adult man and woman are cohabitating. He is interested in the ethical side of the consciousnesses, whether they are dwelling in love or in hatred, in respect or disrespect, in sorrow or in happiness, all mak-

ing for, or retarding, their spiritual progress. The real increments Man has not grasped yet.

In fact, all of us must get over concepts that are direct inheritances of Puritanic thinkings, making God a sanctimonious personality with a flare for petty vengeance when anyone addresses a remark to Him that he does not fancy—thinking of Holy Spirit as a Pure Arbiter of spiritual morals.

Whatever enhances our growth of spirit is moral; whatever retards it is immoral!

There is no equivocation, no dissent, no criticism allowable in this tenet of the Law. A man and a woman living harmoniously together, minding their own business, loving one another for little flaws and weaknesses—or rather, in spite of them—having mutual consideration for one another's welfare, are existing already in a state of Holy Matrimony that truly IS holy. The ethics of what sort of public ceremony gave them permission to do this, or how the Almighty or the Law feels about it afterward, have nothing to do with it. The spectacle conversely of a man and a woman joined in the old-fashioned "holy" matrimony, spatting and quarreling the clock around, loathing the sight of one another, incensed to fury at each act of behavior and loss of self-respect that must be witnessed, is a lethal abomination and should not be tolerated.

It will not be tolerated in a metamorphosized state of ethics ✿

Society forgets, or rather overlooks, that words mumbled before a prelate, or a state held together by economic opinion and the expletives of relatives, is not the impellation that either creates or continues matrimony in its essence for a moment. Many an uncereemonialized man and woman, living outside what the world terms wedlock by force of circumstance, have discovered themselves more securely married to one another by the intricacies and intimacies of propinquity, mutual habits of thought and behavior, and a thousand and one little offices they receive from each other, than by all the pomp and ceremony that might go with the crowning of monarchs.

Life has a queer way of weaving its own matrimonial strands, and many a divorce among UNMARRIED persons has been the cause of more excruciating distress than any decree handed down by a judge.

What really jolts us to discover is—without its being any license for venery—is that men and women are regarded as connubial partners from the Higher Life according to the exact similarity of colors observed in their auras. Those colors come from a given man and woman having taken each other for better or for worse in their own minds and hearts, not according to the records of vital statistics. They are the cosmic wedding band. Suppose we let the matter rest here.

Matrimony in its final essence is the office of two people having intimate association on the physical plane

to consummate and perfect a spiritual compact. That spiritual compact is cosmic.

Adam awoke and found Eve beside him. Of course he marveled at her and wondered how she had come there. And millions of sons of Adam, generation after generation, awaken out of adolescence and find their own Eves beside them and wonder how they have come there ✱

What matters it?

That an Eve does come for every Adam, provided by the same Divine Providence, is more to be adulated than the How.

The thing that truly matters is, she is there to be loved. Is that so insufferable, considering its dividends?

FINIS

SO YOU ARRIVE AT THE END OF THE BOOK
NAMED ADAM AWAKES THAT WAS WRITTEN
BY WILLIAM DUDLEY PELLEY FOR THE SOUL-
CRAFT AUDIENCE OF AMERICA AND DONE IN-
TO PRINT BY THE PUBLISHERS, SOULCRAFT
CHAPELS, WHOSE ADDRESS IN THE SUMMER
OF NINETEEN FIFTY-THREE IS NOBLESVILLE IN
THE STATE OF INDIANA, UNITED STATES OF
AMERICA, PLANET EARTH, DIVINE COSMOS ✠